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RELIGIOUS EDUCATION

A PLATFORM FOR THE FREE DISCUSSION OF
ISSUES IN THE FIELD OF RELIGION AND
THEIR BEARING ON EDUCATION

SEPTEMBER - OCTOBER 1948



LABOR AND RELIGIOUS EDUCATION

A SYMPOSIUM

TEACHING RELIGIOUS EDUCATION

SIGNIFICANT EVIDENCE

BOOK REVIEWS

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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What Is Your Answer?

Recently a sincere and discerning member of the R.E.A. wrote to the editor of RELIGIOUS EDUCATION and asked, "What can the R.E.A. do in a world like this?"

His question is provocative and deserves a considered answer. Also his question has at least three parts: (1) the nature of the contemporary world, (2) the purpose of the R.E.A., and (3) the ability of the R.E.A. to implement its purpose today. Let us consider only one phase of each of these.

Questions

This is a baffling, changing, complex and uncertain world. On the international scene two powers are engaged in "cold war." The way of living of most of the world is at stake. (What if Russia wins?) On the national scene economic, social, political, racial and religious groups are tugging in different and often conflicting directions. (Is a functional unity possible?) In each local community there are diverse tensions. (Is there a community in the true sense of the term?) In the personal areas, man is his own most puzzling question—the center of unresolved conflicts. (Can he resolve his own conflicts?)

Yes, no matter where one looks this is a world of difficult questions—some of which may stimulate and others frustrate—questions to test each person and each agency, including the R.E.A.

Faith and Works

Let us look at the second part of the inquirer's questions—the purpose of the R.E.A. Historically the R.E.A. has had a three fold purpose; "to inspire the religious forces of our country with the educational ideal, to inspire the educational forces with the religious ideal, and to keep before the public mind the ideal of moral and religious education and the sense of its need and value." Does this not mean that the R.E.A. has staked its belief in both religion and education, contending that each needs the other and that together the two have a possible contribution to make to this world and that the public is to be appraised of this fact? Does it not also mean that the R.E.A. is a fellowship for persons who believe that religious groups have motivations and educational groups have insights to meet major questions today—not necessarily to solve all questions but to venture together with such religious faith and such educational procedures that there result balance, poise, and unity in those portions of the world in which these fellowships function?

The Test

Can the R.E.A. implement its purposes today? This is the test! The answer depends upon the religious faith and the educational insights of the individual members and also upon the vitality of the fellowship units—local, regional and national. Where these units are bringing the religious and the educational forces to bear upon significant questions there the R.E.A. is strong.

During the early part of the fall Samuel P. Franklin, President of the R.E.A. is making a cross country visit to local and regional groups. These groups will have an opportunity to demonstrate what the R.E.A. can do in a world like this.

The Editorial Committee receives continual evidence through reports and through manuscripts that the R.E.A. is bringing religious and educational forces together on significant problems. The Journal is attempting to report these.

The editor wrote to his inquiring friend and gave a list of a dozen constructive accomplishments of the R.E.A. in a world like this. The editor wonders what your answer to the question is.

LEONARD A. STIDLEY

Labor and Religious Education

A SYMPOSIUM

Prophetic religion is as much needed today as it was in the days of Amos. True religious education is prophetic.

The labor movement is basic to vital religious education. Whether religious education may be basic to the labor movement has yet to be determined.

The Editorial Committee is indebted to many persons for aid in the development and presentation of this symposium, especially to Willard Uphaus for his numerous suggestions and warm cooperation, to the writer of each article, and to others who submitted articles which because of lack of space could not be printed. To each of these we say, "Thank you."

Editorial Committee

I

MUTUAL AIMS AND Social Responsibilities

WILLARD UPHAUS

Executive Secretary, National Religion and Labor Foundation

THE DEEPENING social crisis in America has made alert leadership in the church and the labor movement aware that they are natural allies. They are two People's Movements, indigenous to the American scene, on which a democratic social structure can be built. The social pronouncements of the various faiths and denominations are, in many respects, like the resolutions passed by the conventions of progressive international unions. Both show more concern for the common welfare than for the perpetuation of selfish interests. Both cherish our traditional freedoms, and point the way to justice, civil rights and peace. Fascism abroad has taught them that labor is the first victim of the police state, and that where labor is destroyed, the preacher's mouth is closed. One needs only compare communities at different stages of social and industrial development to understand that freedom to organize workers and freedom of the pulpit go hand in hand. Religion and labor belong together.

Despite the fact that the churches and

unions have long had logical grounds for the fullest understanding and cooperation, they have too much gone their own way. The reasons are many. Religion has, in some instances, become formal and ecclesiastical; the priestly has taken precedence over the prophetic. Large sections have been preoccupied with another world, or with theological hair-splitting. Major denominations have become powerful and wealthy, and thus identified with the owning groups. The religion of Jesus and of the prophets has become a religion about Jesus and the prophets. Far removed, in union halls and on picket lines, workers have organized and fought for a living wage and decent conditions. It never occurred to many of their leaders that clergymen knew about their worries or cared; and too often they were right. Rank-and-filers who were members of both unions and congregations were cautious about making the relationship a matter of public discussion. So the churches and unions moved on in their respective spheres like the two rails in a track

that never meet. This separation has meant a severe loss to both.

This gulf between organized religion and organized labor is almost as old as our history. In its early stages, it was the expression largely of a conflict between the Hamiltonian and Jeffersonian attitudes toward the common people. Hamilton shaped the political philosophy of the new industrialism, which called for a firm alliance between government and business, and taught that the masses were incapable of self-government. "All communities divide themselves into the few and the many," said Hamilton. "The first are rich and well-born, the other the mass of the people . . . The people are turbulent and changing; they seldom judge or determine right." Hamilton's Federalism, in many instances mobilized religion to support its views of society. An Episcopal preacher and Whig pamphleteer like Calvin Cotton could say: "Christian morality and piety, in connection with the intelligence of the common people are the last hope of the American Republic, and the only adequate means of bridling and holding in salutary check the rampant freedom, which is so characteristic of the American people."

When the organizations of working men appeared in the eighteen-twenties, the have's and the have not's lived on opposite sides of the tracks, and the gulf grew wide. Twenty-two religious societies denied the General Trades Union in Boston a place to meet for a July 4, 1834, celebration. A left-wing Democratic leader, Frederick Robinson, foresaw a dismal future for the people, "obliged to labor on, from generation to generation, the servile tenants to haughty landlords." Educators joined churchmen in an effort to reconcile the poor to their lot. Theophilus Parsons delivered an address to the Phi Beta Society of Harvard in 1835, pleading with the young men to save society by teaching the masses "the clear and simple truths on which the rights of property rest." About the same time George Bancroft, who deserted the "natural aristocracy" into which he was born to fight for "determined, uncompromising democracy" was said to be an atheist, if not insane. Attacking Bancroft, the con-

servative *Boston Atlas* declared that the wage earners of Boston, "from the halls of infidelity and atheism; from the dram shops and dram cellars . . . are loud in the praises of their new leader and co-worker."

A folklore developed about working people which still persists among the possessing classes. Mathew Carey, a Philadelphia business man of that day who understood why unions sprang up, listed what he regarded as "erroneous opinions" about the poor. They were:

1. That every man, woman, and grown child able and willing to work may find employment.
2. That the poor, by industry, prudence, and economy, may at all times support themselves comfortably, without depending on eleemosynary aid—and, as a corollary from these positions.
3. That their sufferings and distresses chiefly, if not wholly, arise from their idleness, their dissipation, and their extravagance.
4. That taxes for the support of the poor, and aid afforded them by charitable individuals, or benevolent societies, are pernicious, as by encouraging the poor to depend on them, they foster their idleness and improvidence, thus produce, or at least increase the poverty and distress they intended to relieve.

Meanwhile, workingmen's organizations answered the assaults on the dignity of labor by asking for changes that would begin to lay the foundations for a more ethical society. Among these demands were:

- Equal universal education.
- Abolition of imprisonment for debt.
- Abolition of all licensed monopolies.
- An entire revision, or abolition of the present militia system.
- A less expensive law system.
- Equal taxation on property.
- An effective lien law for laborers.
- All officers to be elected by the people.
- No legislation on religion.¹

Different Attitudes

Thus we see the class interests of an earlier day that made it unnatural for organized reli-

¹The author is deeply indebted to Arthur M. Schlesinger's *The Age of Jackson* for background materials, especially Chapters VII-XIII. This work was awarded the 1945 Pulitzer prize in history. Published by Little, Brown and Company, Boston.

gion and organized labor to work together. Fears, prejudices and misinformation still exist, but new forces have been softening antagonisms and interpreting history and mutual aims in the light of democracy's demands in our modern industrial society. The gulf is being narrowed. There is a growing desire to become acquainted with people in the other camp. There is less feeling of self-sufficiency on the side of labor, and more interfaith fellowship on the side of religion determined to implement the ethical demands of our Judeo-Christian faith in an unjust world.

The change is noticeable on labor's side. The four attitudes about to be outlined are reminiscent of the old day, but also filled with promise for the new.

1. *Let the church go her way, and we'll go ours.* I well remember the day when a minister friend in a great city introduced me to the aging president of the powerful Federation of Labor. He occupied a spacious office, and the picture of AFL dignitaries, living and dead, lined the walls. The old man listened quietly and respectfully as I tried to develop the idea of church-labor cooperation. When I had finished, he commented, with a trace of a smile, "Well, I think we'd best play in our own back yard." There was no bitterness or hostility in the tone of his voice. The great craft organizations that he had helped build had gone through their early struggle and come into prestige all on their own. The church had taken little interest and less part. In this labor veteran's mind, it just did not figure as an agency that made much difference.

2. *They're climbing on the bandwagon, now that they see which way the wind blows.* This is the reaction of some labor leaders when they now witness so much interest on the part of certain preachers and churches. Not long ago I looked up a CIO organizer in Boston who had little use for organized religion, but who had had a profound influence on a group of theological students. He had grown up in Lawrence nearby. His family had been very poor. He had often scoured the community winters, as a lad, for firewood to keep his mother from freezing.

He had worked in sweatshops for \$3.00 a week. Then came the great textile strikes, and he threw in his lot with the people in the mills. Born and brought up in the church, he was dumfounded by the indifference, even open hostility, of his own pastor.

Years have passed, but a bad effect has lived on. I recalled to this labor leader the many evidences today of interest on the part of the church. Then is when he replied: "It's because they see which way the wind is blowing." We may call this attitude narrow and inexcusable, but it does put the test to churchmen as to whether they are completely disinterested, or whether they harbor political or social ambitions for their institutions.

3. *We ought to cultivate the friendship and understanding of the church. It can help us.* Among the younger unions, particularly in the CIO, there has developed a thoroughly conceived public relations policy. Those who advocate and administer the policy want to break down the idea that labor lives across the tracks. They want labor to be regarded as a permanent and integral part of the community. They insist that labor live up to its responsibility. They realize that the unions cannot stand alone against the unfriendly forces arrayed against them. Thousands of union officials have become members of boards of control of community agencies, and their organizations contribute money. Special measures are taken to cultivate religious leaders. They are asked to take part on programs. They are entertained at luncheons and dinners. There are striking examples of clergymen being put on payrolls as union representatives or elected officers. When I recently praised a high union official for belonging to an organization that made a generous contribution to a certain agency, he replied, "That's cheap public relations."

4. *Let's build America together.* It is sometimes difficult to tell when a shrewd public relations policy becomes a genuine and profound interest in developing the cultural and spiritual ideals of America. If any one thing is certain now it is that there are many labor representatives who are prompted by something deeper than the desire to use the church

as a means to selfish ends. They understand the basis of America's greatness — creative toil and religious idealism. They know that power brings responsibility. They fear the corroding effects of victory and bigness. They realize how far we still are from having achieved our goals. They believe there is no more natural affiliation in our democracy than the religion and labor movements, with their common goals and their concern for little people. Built for action and not for theological speculation, they nevertheless honor the church and require a religious faith. They freely admit that they need a Power outside themselves. Jacob S. Potofsky, General President of the Amalgamated Clothing Workers of America, told the Pittsburgh Conference of the Religion and Labor Foundation last January: "The labor movement, almost from the beginning, enunciated the view that man does not live by bread alone."

Organized Religion

A great change has also taken place on religion's side. We are now enjoying the benefits from a ferment that began in the 80's of the last century. Then a few clergymen of distinction expressed themselves on Christianity and Labor. They saw the influx of immigrants, the industrialization of large cities, unemployment on the increase, and abject poverty beside vast accumulations of wealth. Washington Gladden of Columbus, Ohio, was one of the first to understand why workers were "complaining and rebelling." Newman Smyth of New Haven, Conn., was a second. A third was Charles Bonney, a prominent Christian layman in Chicago, who declared after the Hay Market riot that one of the basic causes of such outbreaks could be found "in the greed, in the selfishness, the neglect and folly of wealth and power." Walter Rauschenbusch will always be remembered as a stalwart in this great succession. He could imagine the Kingdom of God brought in with the marching hosts of labor to the fore.

During the first two decades of the present century Social Christianity became official, and although the emerging social creeds covered a wide range of interests, cognizance

of the roll of labor has been central. The Presbyterians were first with Charles Stelzle. The Unitarians and Baptists took cognizance of the social gospel in 1908. The Protestant Episcopal Church and the Congregational Church came along about the same time. By 1908 the Methodists had a fully developed creed. By 1921 some twenty Protestant denominations were ready to work together in the "Men and Religion Forward Movement." The Student Christian Movement began to have a powerful influence on the thinking and acting of young men and women. The Commission on Justice and Peace of the Central Conference of American Rabbis and the Social Justice Committee of The Rabbinical Assembly of America made explicit the implications of prophetic Judaism. The Roman Catholic Church, largely through the National Catholic Welfare Conference, set up industrial relations conferences, produced literature, and trained many priests for service with labor. In Protestantism the climax of official recognition of social Christianity came with the work of the Industrial Relations Committee of The Federal Council of Churches of Christ in America, under the renowned leadership of Rev. James Myers. Now Cameron P. Hall, Mr. Myers' successor, has seen this work reorganized into the Department of the Church and Economic Life, with prominent labor representatives holding seats and sharing responsibility, as Christian laymen, in the formulation of policy and program.²

The official positions of organized religion are however, far in advance of the thinking of the people in the local churches. Aware of this, the major denominations are setting up departments for social education and action, and taking bold steps to reach both ministers and laymen. A complete account of this program, as it applies to Protestantism, would have to include the work of The Woman's Division of The Methodist Church, the Industrial Relations Committee of the Council for Social Action of the Congregational

²See C. H. Hopkins: *The Rise of the Social Gospel in American Protestantism, 1865-1915*, for thorough treatment of early developments. Yale University Press (New Haven) 1940.

Christian Churches, the Department of Social Education and Action of the Presbyterian Church, U.S.A., the Department of Social Missions of the United Lutheran Church, the Commission on Christian Social Progress of the Northern Baptist Convention, the Brethren Service Committee of the Church of the Brethren, not to mention others.

In the Local Church

It is when one tries to set up a local city fellowship to help churchmen and labor representatives become acquainted and face their responsibility to one another and to the community that he finds out what the feelings are on religion's side. They range from antagonism, through indifference, to a genuine outgoingness. Here are some of them: (1) Labor is regarded as secular and worldly, and the way to bring it into line is to get the leaders "saved" according to orthodox patterns of redemption; (2) The unions, especially the CIO, are suspect as an expression of New Dealism (FDR let labor go too far) and need to be put back in their place; (3) In many communities a few families with wealth and prestige still influence the social outlook and intimidate ministers. Ministers who join business men's organizations without question become terribly afraid of showing partiality, when asked to help form a religion-labor fellowship; (4) Laying aside longtime objectives, more and more ministers believe that it is extremely important at least to know the labor leaders in their city. "I've been in this town eight months, and this is my first opportunity to meet a labor leader," said a minister of a prominent church at a recent luncheon conference; (5) If labor is imperfect and what it does doesn't suit us, then it is our job as Christians to understand and work with it, instead of indulging in negative criticism; (6) As social institutions the church and labor both have their virtues and faults. They need each other, and should work together; (7) Prayers and professions are unavailing unless we can implement them through a socially redemptive movement like labor. The labor movement, at its best, applies our religious teachings in society.

A Religion-Labor Program

A religion-labor program, then, requires three things.

I

Churchmen and labor representatives must meet face to face on the local level. Talking about the "church" or "labor," as abstractions does little good. Out of heart to heart talks come confession, penitence, forgiveness, patience, understanding, sympathy, knowledge; a flowing together of the best impulses and high emotions. All faith can join in an agreement on fundamentals. Labor quickly becomes impatient with futile speculation that has no bearing on the affairs of life.

Records are now being kept of meetings held in different parts of the country. Exact quotations taken from simple and unsophisticated testimony have helped construct a religion-labor statement of faith. Under the able leadership of John G. Ramsay, Presbyterian layman and International Representative of the United Steelworkers of America, many of these frank discussions have been held in the South. There the organizing drives of the AFL and CIO have brought hundreds of ministers and organizers face to face. Here is a record of some of the things that were said at a meeting in New Albany, Mississippi, where the unions still face bitter opposition.

Local Worker—"I felt bitter about the ministers who signed the petition against holding a union election—tonight I feel better."

Clergyman—"This is a good thing. I cannot understand why anyone can oppose the Union. My father was a miner and I became one at 16. I am a union member."

Telephone Independent Union Member—"We are a young union and are learning we need greater strength. It is bad when we have to strike. With more meetings like this, we would work things out."

Amalgamated Clothing Worker—"A labor organizer conscientiously doing a job is thinking not in terms of pay (although that is fundamental in a land of plenty), but building brotherhood, loving kindness, Christian relationships and applied Christianity in a practical everyday following of Jesus."

Local Worker—"I was hurt when the petitions against us were signed by the ministers."

It caused some of my neighbors to go into their houses when I came down the street."

CIO Leader—"The mission we of labor perform is equally important to that of the ministers. Both are basically religious. The Church must take a more positive responsibility to look after its flock, and minister to their material needs as well as their spiritual needs. There is no Communism in the State of Mississippi. *Our workers are seeking a fair share of what they create. We need more Christian people leading our labor movement. I plead for it. It is the answer to selfishness and greed."

Local Worker—"The Union gave me a sense of responsibility."

Local Leader—"I will leave this meeting with less prejudice than I had when I came."

Local Worker—"Two days before the election I prayed and again in the voting booth I prayed, 'If we are wrong, God, let us lose the election.' I know we are right because we won."

Minister—"I know now how a sinner feels when the saints get around to pray for him. You were kind not to say I was one of those to sign the petition."

Local Worker—"When I sign up a new member in the CIO, I feel just like a preacher."

II

The second part of the program comes as a natural result. It is the conscious formulation of broad objectives that gather up and integrate the new experiences, clarify the common cause, channel the emotions and lay the foundation for action. If the thousands of ministers and trade unionists who have had a part in community meetings all over the United States could gather in one great convention, they would, in all probability, be in general agreement with a statement of faith that appeared in "Walking Together—Religion and Labor," a Religion and Labor Foundation pamphlet, when it said:

"The growth of the labor movement out of the needs and aspirations of working men and women in industry and on the farm, is proof that the spirit and outlook of the Old Testament prophets and of the early Church are a powerful force within modern civilization."

"Democracy firmly rooted in the industrial structure, resting securely in strong and in-

dependent labor unions and infused by religion with spiritual and ethical vitality, will not only be able to withstand the attacks of those who would turn back the course of human progress, but will express itself through an increasingly enlightened structure of law in behalf of the entire nation and of the world. Once the lifting of the level of the life of humanity becomes the measure by which is judged the quality of leadership provided both by religious organizations and by organized labor, mankind may push forward toward the goal of the good life. A world order based on freedom and justice instead of force and anarchy may then emerge through all the difficult processes of social advance. Placing their faith in the people, believing that power should be shared and not monopolized and that democratic education must supplant tyrannical exploitation, labor and religion together may help lead the way."

Lead the way to what:

"A world organization established to build an enduring peace and to control for humane purposes the vast power let loose by the atomic bomb.

"An economy of plenty in which all people may participate as sharers in the common wealth which is their birthright, without discrimination because of color, race, condition or creed.

"A reverence for personality—for the worth and dignity of the individual—and a recognition of the human factor as the most important element in social relations.

"The protection of human life by a democratic provision for the health of all, jobs for all, the annual wage, shorter hours and vacations with pay.

"The protection of the rights of freedom of speech, press and assembly.

"Safeguarding and extending the right of men and women to organize themselves into voluntary associations for economic betterment and for religious worship.

"The advance of democracy by progressive legislation aimed to improve traditional institutions and, if need be, to set up new institutions better fitted to serve the needs of men and women in the modern world.

"A demonstration through actual experience that the creative impulse is more potent than the acquisitive instinct; that co-operation succeeds where competition fails;

and that the desire to be useful and creative is the stronger incentive to effort."

III

The third task, far more difficult than the first two, is to translate accepted generalities into action that will of necessity confront vested interests in the community. Local groups need intestinal fortitude to oppose organized special privilege, as represented by Chambers of Commerce, Real Estate Boards, the press, and entrenched political machines. Until the churches and labor, aided by other liberal forces, join in an attack on the deep social sins that threaten our democratic life, and materialize new forms of social enterprise in which ethical religion can survive mankind cannot push forward to the good life, with industrial and world peace.

To help chart the way the Fifteenth Anniversary Conference of the Religion and Labor Foundation in Pittsburgh last January studied the principal areas of social and economic tension and recommended a program for action that is now reported in a pamphlet entitled, "Social Vision for the Church and Labor." The writer is indebted to this source for the materials to follow. They represent the composite judgment of 160 delegates coming from twenty states, the District of Columbia and Canada, from eighteen International unions and from twenty-two religious bodies.

1. *Foods, prices, profits, controls.* The immediate implications here for the church and labor are painfully obvious. The post-war collapse of price controls and the subsequent scramble to gouge, exploit and profiteer all along the line is one of the clearest indications of the materialistic, self-seeking, anti-social character of the people. The moral debacle affected not only profit-hungry corporations, but the local citizen who bought the house in which I lived, and sold it in a matter of days for a \$2,500.00 increase, without having done a single thing to improve its value.

The problem becomes one of curbing exorbitant profits, of spreading around the necessities in short supply, the allocation of commodities and industrial materials, and ad-

justing wages with such flexibility as will not destroy American standards of living.

The weapons with which to fight such social sin must include the rapid organization of consumer-producer cooperatives, with operations inside local congregations and unions; wholesale boycotting of outrageously priced commodities³ and a political revolution at the ballot box in November that will give us a Congress willing to restore rationing and price control. A revolutionary change will also have to take place in the heart of man, for he has not yet acquired the moral insight and brotherly spirit with which to balance personal liberty and forms of collective discipline democratically arrived at.

2. *Civil Rights.* This issue is causing more emotion and heat at present than any other. Discrimination based on race, color, creed and national origin is still a real menace to our democratic existence. In fact many believe that racial and religious intolerance is now our chief besetting sin. This is a challenge to organized religion, because almost all congregations are still discouraging exhibits of class consciousness and race discrimination. There is an amazing amount of academic discussion of this question without the participants taking into account the sin of segregation at the hour of worship. Organized labor is equally challenged, since so many unions are still hide-bound lily-white bodies. Labor has made more progress than the church, but many workers who have learned to sit with and fight with Negroes against a common enemy confess that this arrangement is still far from removing all prejudice.

Joint church-labor action in this area should strive for the enactment of federal, state and local Fair Employment legislation, the formation of community councils against discrimination, religion-labor-management conferences seeking fairer treatment of all employees, equal educational opportunity

³According to the Bureau of Labor Statistics the cost of living reached the highest point in history by June 15, when the cost of goods and services bought by families in large cities hit 171.7 per cent of the 1935-39 average. This compared with 129.3 per cent at the end of World War II.

through federal aid, the extension of public housing, fair health practices statutes, and the elimination of discrimination and segregation in all public services. It means knocking at doors, attending political caucuses, pushing through new city ordinances, outlawing restrictive covenants, and setting up interracial congregations as an example. It is a job that should, above all others, bring together the two People's Movements — Religion and Labor — to implement a common faith.

3. *Constructive Labor Legislation.* One of the earliest planks in the platforms of social Christianity insisted on the right of workers to bargain collectively through representatives of their own choosing. The National Labor Relations Act (Wagner Act) was regarded by liberal churchmen and trade unionists as labor's Magna Carta. During the life of the NLRA the lack of balance between labor and industry was largely corrected and industrial peace on the increase. This is true in spite of voluminous argument to the contrary.

The post-war reaction gave us a Congress unfriendly to labor, which enacted the N.A.A. sponsored Taft-Hartley Law. The Pittsburgh Conference called for its outright repeal, charging that the Law had failed in seven serious respects.⁴ This action was taken, not because the delegates believed the Wagner Act was perfect, but because they were convinced that the sponsors of the present law were either blind or insincere, or both.

The Congregationalists at their General Council meeting in June at Oberlin, Ohio, told the truth when they declared that "numerous state and federal laws, recently enacted, do not approach these serious problems (of labor-management relations) with adequacy or understanding. They tend to reflect a

popular mood, and political sentiment, rather than a thorough understanding of the practical problems involved." This was the finding of a commission of one hundred members, made up wholly of ministers and business men. One lonely labor representative belonged.

The Pittsburgh Conference proposed a three-point action program, which included:

a. The study of the history and role of organized labor in the development of the nation. Subjects recommended were: Labor and Public Education, The Elimination of the Sweatshop, Improvement in Health and Longevity, Labor and Social Security, The Unions and Civil Liberty, Depressions and Unemployment.

b. Public meetings and forums set up by labor and religious organizations to discuss labor's problems, to explore reports on labor-management relations, to publicize the facts in particular cases like the Pettrillo case, the ITU strike, the mine strike, etc., to foster fuller understanding and more effective cooperation between the churches and unions.

c. A review by religious and labor bodies of their own employment policies and practices with the purpose of bringing them in line, wherever necessary, with the best standards for adequate wages, fair working conditions, and union security. The total wealth of the denominations runs into hundreds of millions of dollars. Through collective bargaining in their printing houses, hospitals, educational institutions and national offices they can find a fertile field for demonstrating fair employer-employee relations.

4. *Changes Needed in the Economic System.* The most difficult assignment in a religion-labor movement is to get the participants to make a frontal attack together on the gross sins of our economic system, such as the economic philosophy of scarcity embodied in monopoly. Many clergymen who pray earnestly for the coming of the Kingdom of God on earth consent to a system that fosters fear and want, periodically permits widespread unemployment, perpetuates a class structure in society, encourages discrimination, disinherits the many for the benefit of the few, and plunges the world

⁴The weaknesses are: (1) inadequate machinery for the advancement of harmonious labor relations; (2) complicated and ambiguous; (3) interferes with successful, time-tested bargaining procedures; (4) introduces many grave interferences with sound labor-management relations, the injunction, for example; (5) improves position of anti-labor employers; (6) the anti-communist affidavit requirement; (7) tries to limit the right of union members to participate in political action.

into war. Many labor organizers who carry on a never-ending struggle defending their organizations, and fighting for the living standards of their members, fear to challenge openly the moral imperfections of the free enterprise system. Our national emotions, compounded with fear of communism, are at such a high pitch that it is difficult even to get an objective study of the socialist-labor movements of Great Britain and Western Europe. Both the church and labor depend too much upon effecting reconciliation in a social order filled with contradictions. We prefer to suffer the pains of disillusionment rather than resolve the conflict through better systems that meet the moral requirements of ethical religion and human need.

Religion-labor groups that dare to make this frontal attack face at least three tasks:

a. They must make clear to themselves and to the community the impact of monopoly and scarcity on the lives of the people. Blessed is the Christian who can read statistics with compassion! Adequate coverage of this problem includes: a knowledge of the reasons for the growth of monopoly; an understanding of the effects of monopoly—economic, political, international; a feeling for the effects on the individual who suffers from fear and want. It means social and political action that will restore the earth to the disinherited by establishing "democratic public control of economic power to make the economic process serve human need rather than the needs of the market place."

b. Assess the moral implications of "free enterprise" in the light of the ethical insights given us by our Judeo-Christian heritage. Is God pleased with a system that stimulates and strengthens the self-regarding motive, that permits widespread unemployment at times of economic breakdown, that fosters class antagonisms and permits a few to own and control what belongs to the people? Considered in a very practical light, will the system ever permit the full realization of the religious-economic ideals of the church and labor?

c. Build a program that will challenge the basic philosophical assumptions of the present economic order, not only in theory but

through demonstration. "The true nature of freedom needs to be redefined to answer those who say that an infringement upon older concepts of freedom is an infringement on the God-given rights of man; and also to reply to others who declare that freedom is contingent upon acceptance of an iron-clad plan. The former leads to anarchy, the latter to totalitarianism. The freedom that we prize is of another sort." So spoke the delegates at Pittsburgh.

Daring experimentation would, we believe, include: (1) the organization of the occupationally unorganized who suffer from substandard conditions of living; (2) broad social planning, with an emphasis on regional developments integrated thoroughly with the educational, economic and social life of local communities; (3) the extension of producer-consumer cooperatives; (4) the participation of all segments of society, particularly labor and consumer groups, in industrial policy making; (5) the guarantee of a job with an adequate annual wage; (6) the freedoms that come from eliminating all forms of racial segregation and discrimination; (7) the restoration of rationing and price control; (8) democratically administered social ownership of basic industries; (9) taking the profit out of all production for war purposes; (10) generous federal provision for education, housing and health.

Religious Education

What bearing has a religion-labor movement such as has been described on religious education? In an atomized society, with its class structure, racial and religious bigotry, and poverty, such a movement provides a rich intercultural experience. The emotional identification of a book-minded clergy with human suffering and need is a basic requirement for spiritual development. Giving moral support and guidance to a socially redemptive movement, such as organized labor, is in keeping with prophetic religion, for labor is not primarily concerned with charity but with laying the foundations for self-development. Until people fully individualize themselves through collective effort and sacrifice they are morally and spiritually unprepared to resist oppression and help bring in a new

order of society. With its great emphasis on the development of Christian character, religious education has neglected to relate the growing personality to the power conflicts of our time. It might take seriously the idea that labor leadership is a form of Christian vocation, and set up a program for recruiting, educating and placing young people willing to accept the calling. The vast range of church school materials need to be re-examined in the light of the fact that labor will play an increasingly important role in society and lessons provided that take their motives and illustrations out of the labor-consumer-producer world. There is an economics of the Gospel as well as a theology of the Gospel. The Gospel has to do with good

news, or our handling of goods in human relations.

As for organized labor, the religious education by-products are just as important. All constructive social effort must grow out of and depend upon a friendly universe that supports the effort. It is an illusion to believe that personal and social sins are eradicated, when economic needs are met. Without a dedication that comes from religious conviction labor leaders are in danger of becoming cynical, selfish, tyrannical. Power may corrupt them just as it does others. But when they are religiously inspired, they have an unparalleled opportunity to become powers for righteousness; for they must meet God just at the point where the battle for justice and change takes place.

ANNUAL MEETING OF THE NATIONAL EDUCATION ASSOCIATION set four goals for raising the standards of education:

Higher standards for teachers and administrators (a bachelors' degree as minimum for all teachers, with inservice requirements for working toward masters' degree or equivalent)

Smaller class sizes

Salaries adequate to attract and keep competent teachers

Better housing for schools

Telegrams were sent to President Truman and Governor Dewey asking them to state their views on Federal Aid without Federal control. President Truman wired a supporting telegram. Governor Dewey did not reply. Endorsing statements were also received from Henry Wallace and Norman Thomas.

Plans were endorsed for implementing a two year study on "Education for International Understanding in American Schools"—replacing out-of-date materials written before the war.

Other major decisions:

"to make the United States Office of Education an adequately financed independent agency headed by a national board of education"

"that the public-school program be expanded to provide summer camping and recreational and creative activities"

SIXTH NATIONAL DECENTRALIST CONFERENCE will be held at Hershey, Pa., September 13, 14, and 15. Planning committee for the conference includes President Tom Shearer of the National Decentralist Institute (also president of Parsons College at Fairfield, Iowa); B. A. Rockwell of the State Farm Bureau; Ralph Borsodi; and H. F. Alderfer, Chief of the Bureau of Municipal Affairs of the Department of Internal Affairs of the Commonwealth of Pa.

WHY LAYMEN IGNORE THE CHURCH was the object of search for Ernest A. Kelford, who after serving as parish minister for thirty years took a job as inspector in an automobile shop (Churchman, 6/1/48). He discovered that problems of life and death and immortality did not concern the worker: when a man died he was "simply dead and done for." In shop discussions workers quoted doctors, politicians, educators and lawyers and educators as authorities—but never ministers.

He found no interest in the virtues usually extolled in the church—particularly those relating negatively to smoking, drinking, gambling, and profanity.

As Mr. Kelford continued to associate with shop workers, he found on attending a ministers' meeting that he did not live in the same world, speak the same language, nor have the same concerns as his fellow ministers. He concludes: "If the church has influenced or is influencing the laymen and industry, the extent of its influence is infinitesimal." Also, he feels that for centuries the pastor has been withdrawn from the workaday world of the layman. "The minister reads books written by those who are thus withdrawn, and he is educated by such theological professors. Likewise those who write Sunday School lessons for children. . . . in this withdrawal, the church has thrown away its chances to help society, and all the causes of martyrdom. If and when the church once more enters the world of the layman, the fires of persecution will once more be lighted."

LABOR SUNDAY MESSAGE for 1948 is available, as in the past, from the Department of the Church and Economic Life, Federal Council of Churches. Prices are 5c per single copy, \$2.00 for 100 copies, \$6.00 for 500, \$8.50 for 1000.

II

The Reawakening Of Jewish Spirituality

JOSEPH SCHLOSSBERG

General Secretary-Treasurer Emeritus, Amalgamated Clothing Workers of America.

J EWS CAME to this country in the following order: Sephardim, of Spanish-Portuguese origin, fleeing from the Inquisition, in the Colonial period; Ashkenazim, from Germany, about the middle of the previous century; Jews from Czaristic Russia, in the latter part of the nineteenth century and the early part of the twentieth century. The Sephardic and East European Jews were orthodox; the German Jews, reform.

The religious life of the poverty stricken Jews in the Russian pale of settlement was, because of its extreme isolation under Czaristic autocracy, very rigid and oppressive. When young Jews came here, suddenly thrown, as it were, from darkest autocracy into American democracy, they found the first effect startling.

Hard sweatshop and tenement house life was partly compensated for by a sense of freedom from religious restraint.

To the young Jewish immigrant the shaving of his beard, an entirely novel experience, was a symbol of emancipation, though it was shocking to those of the older generation who were more devout. Likewise, his traveling or handling money on the Sabbath, though at first he shrank from doing work on that holy day.

But the immigrant Jew did not abandon his religion. In fact, his first act, after landing a job, was to join a religious congregation of his fellow townsmen. They were, as a rule, small and poor worker societies, proletarian religious bodies.

The leaders of the large, established synagogues and institutions did not know how to attract and hold the Jewish masses; or, were not interested. There was a deep gulf between the old and the new immigrants. The

former were West European (German), mostly wealthy; the latter were East European (Russian-Polish), invariably poor. Also, the former were the employers; the latter, the wage workers.

In the industrial struggles, which were very bitter in the early pioneering days, Jewish leaders were either indifferent to the sufferings of the sweatshop workers or sided with the employers. That tended to estrange the worker from the synagogue. Some of the young Russian Jewish intellectuals, who were Socialists, aided and encouraged the workers who, because of utter lack of experience, were helplessly groping in the dark. That gave the Jewish labor movement a Socialist color. To most of the workers capitalism was the sweatshop in which they worked. Abolition of capitalism was the elimination of the sweatshop, which was all they knew of American capitalism.

It took a quarter of a century — roughly from about 1890 to about 1915 — for the Jewish workers in the garment industries to learn how to build durable and constructive trade unions. What has been achieved by them in recent years is an open book.

If the Jewish spiritual leaders had taken a sympathetic interest in the lot of the Jewish workers it would have made considerable difference.

A change came in recent years. Many young Rabbis, American born and educated, have manifested a genuine and intelligent interest in the cause of labor. That has helped to narrow the line of division between religion and labor. The power of organized labor has been an important factor in attracting the attention of those religious leaders.

The average person is religious. If the church or the synagogue fails to hold the worker the fault is not the worker's.

Hitlerism, the destruction of six million Jews in Nazi extermination camps, the unwillingness of the civilized world to grant asylum to those who could be saved, and, finally, the fulfillment of the two thousand year old yearning for redemption, the establishment of Israel as an independent state, have powerfully stimulated religious interest among American Jews. Under the impact of world shaking events American Jews are returning to Jewish spirituality while taking deep draughts from the fountain of universal culture. The study of Hebrew by many students of high schools and colleges is one aspect of the revitalization of Jewish life.

In the sweatshop days, overwork and underpay made heads of families strangers in their own homes. Strong unions reduced their working time to eight hours a day, five days a week, and raised their standard of life

by elevating their wage level. That has made for a wholesome family life. There is now a normal intimate relationship between father and child; the father can share his new Jewish interest with his family.

It is noteworthy that the Histadrut, the Jewish labor Federation of Palestine, has contributed mightily to building up Jewish consciousness among the Jewish workers in America. But for the efforts of the Histadrut in this country the Jewish workers would have been much slower in responding to the new Jewish appeal.

It is also remarkable that the more the immigrant Jewish workers have become Americanized the more ready and enthusiastic was their response to their Jewish heritage. The moral force that has made them good Americans has also made them better Jews.

To the extent that religious leaders will manifest respect for labor they will, in turn, win labor's respect. That applies to Jews and to non-Jews.

EUROPEAN CHURCH AND LABOR ACTIVITIES were studied recently by Cameron P. Hall, executive secretary of the Department of the Church and Economic Life, Federal Council of Churches. Much of his time was spent in Great Britain; one week was given to the Ecumenical Institute outside of Geneva, Switzerland. More than twenty delegates had come from churches in eight countries for the first conference on Men and Women in Industry. Nearly all were laity—industrialists, labor union members and leaders, technicians, civil servants, and educators in the industrial field.

Mr. Hall was impressed with the intelligence of these people and their grasp of the total problem. Understanding of the dominant trends in USA and USSR as they related to Christian economics was keen.

Mr. Hall talked with both labor and religious leaders, and later visited Sheffield and studied its industrial chaplaincy program. Two clergymen give full time to staffing the steel factories in their area. Also, the program of the informal Parliamentary Christian Socialist group was studied. This group includes 75 members from the House of Commons and the House of Lords. They meet each week for worship and discussion and for further clarifying their views.

Mr. Hall drew two conclusions for our American program from his visit abroad: "First, we need to extend even further the pattern of relationship which we now have between the churches and

leaders of organized economic groups, particularly labor. Second, we need to give greater encouragement to laymen in facing into and thinking through their responsibility as Christians within their vocations."

* * *

WEEKDAY RELIGIOUS EDUCATION, in light of recent decision of Supreme Court, occupies news space in religious journals, newspapers, and educational organs. Trend is for states to interpret law variously to date; some states assuming that religious education on released time, outside of school buildings, is within the law. Other states challenge this interpretation. Jewish rabbis and Jewish agencies tend to favor the Supreme Court ruling in its strictest sense. Catholic nuns teaching in public schools in garb have been challenged; Catholic church has countered by questioning right of Protestant ministers to appear in public schools for same purposes. Counter to this counter-challenge is one Protestant interpretation that Protestant minister does not pledge himself to exclusive indoctrination of children with eye to ultimate triumph of one religion. Christian Century contributes an editorial, "Will Protestantism Come Clean?" Dr. Erwin Shaver, director of week-day religious education for the International Council of Religious Education, reports that 90% of local communities are finding some way to carry on their programs within the law.

III

Wanted

YOUNG MEN FOR THE LABOR MOVEMENT

KERMIT EBY

Director, CIO Dept. of Education and Research.

SEVERAL years ago Bishop Bromley Oxnam of the Methodist church suggested that Protestant religious groups should deliberately recruit young men and women for work in the labor movement. I think it is an excellent idea, one that needs to be examined not only from the viewpoint of the need but from the viewpoint of the opportunity which such jobs offer. We must also examine the plan with a view toward understanding labor's reaction. I stress this because I have been in the labor movement twelve years, six years in the AFL and six years in the CIO. I know, for example, that both organizations have a considerable distrust for the intellectual, a distrust for people who come into the movement without having served the apprenticeship which comes on the picket lines and in the economic struggle. This distrust for the intellectual projects itself into a distrust for many of the leaders of Protestantism. Here is a distrust not only because of educational background but also because many Protestant ministers have middle class origins and have not had the kind of experience that would give them an understanding of the problems of the workers. Then, too, there is the feeling that contemporary Protestantism is made up of men in the higher income brackets who, when they get about \$7,500 a year, move to the suburbs and permit their less fortunate brethren to wrestle with the local devils of the depressed areas.

Once upon a time I made a spot survey of Protestant churches in the Chicago area. I found few successful Protestant churches in the lower income group areas. In fact, it was quite common to see the traditional churches taken over by the Pentecostal and other groups as the economic basis in the community shifted.

For this reason, it is not easy for us to earn a place of leadership in the labor movement. I make this point in the outset because I do not want people to believe that our services are being sought. I know this is true because even though I am both a Protestant and have been to school, my introduction to the labor movement came through direct contacts with the Auto Workers back in their organizing days. I helped organize. I spoke to groups of workers huddled in back of empty cars in vacant lots. I met with them in abandoned school buildings. I walked the picket lines with them, and helped them with their research and welfare problems. But it was not these services which really brought me into the family. It was the fact that because of these activities I had a teaching contract held up and thus was forced to pay a limited price for my sympathy with labor.

The moral is obvious. If we would seek leadership in the labor movement, that leadership must grow out of our will to identify ourselves with the hopes and aspirations of those we wish to serve. And I am convinced that we can not share their hopes and aspirations until we have also shared at least a few of their sufferings.

Leadership

So if I were young and wanted to go into the labor movement, I would think of it as an opportunity of service. I would pick out a plant. I would go to work. I would get a union card. I would try to get on the education committee or the political action committee or any other committee that helped develop an informed and active membership. I would go into the movement in this way because I think there are two kinds of leadership in the trade union movement today —

an imposed leadership and an indigenous leadership. And the indigenous leadership is the more important. An indigenous leader is one who grows up with the post. He is one who believes that his leadership is strengthened as the information of the people he serves is increased. In other words, the person who seeks leadership of this kind believes firmly in power *with* and shuns power *over*. I am quite convinced that such a concept is consistent with the Christian tradition we profess.

I stress this type of leadership particularly because at the present moment there is a lot of agitation about Communist infiltration and right-wing infiltration. I deny neither. I know that the world is in revolution. We are shifting from the middle class base of power to a working class base. And if I wished to be where power is, I, too, would go to the trade union movement. Furthermore, I would be interested in certain key positions. I would want to know who controls the treasury and who writes the resolutions. As a realist, I probably would be even more interested in who is in the limelight, who does the speaking, etc. After all, we must understand that leadership plays a great role in the labor movement, that in the labor movement people must be articulate, they must know how to speak—fluently, in the language of the people, in parables, as Jesus spoke. But above all, the leader must identify himself with the people he leads.

To illustrate the above point I would like to tell a story. Some years ago I was called to an Ohio town where the paper workers' union had just lost two elections. I was brought in after these elections to see if there was anything I could do to help win the third one. After spending some time in the town, I learned something about the social composition of the plant. It employed some 700 workers. Most of them had come from Kentucky. Their educational level was low. Most of them were fundamentalists in religion. To not a few of them the CIO organizers were anti-Christ and bore the sign of the beast. Just by coincidence I met a young Methodist minister friend of mine, and he gave me some more information about the factors contribu-

ting to the workers' attitude toward the CIO. He told me that most of the workers in that plant lived in the same community, that in this community there were seven Pentecostal churches, and that the ministers of these churches worked in the plant. They were the leaders of the workers, and they had been offended by the union organizer who had violated the mores which these ministers thought important. Later I met with the ministers. I identified myself with them and tried to explain to them why the CIO was not incompatible with their beliefs. We, too, sought to advance the good life. Now these lay preachers were not too different from my grandfather, a minister in the Church of the Brethren. He was a farmer-preacher, and he lived and worked with the farmers. They not only knew him as a preacher but they knew him as a man. This is important for those who understand the nature of leadership.

This example might be multiplied, but it is sufficient to illustrate the point. I would not at the present moment venture a guess as to how many idealistic young people the labor movement needs. I would number them in the thousands, but at the same time I would only number in the hundreds—and the low low hundreds—the jobs which are open.

Getting Into the Labor Movement

Since this article is to be for young people, let me tell you how some young people I know got into the labor movement. During the war years a young soldier friend of mine, an honor student from the University of Chicago and a young man with a deeply religious background, injured his knee in a parachute jump. This injury unfitted him for military service. When he returned, to civilian life, he got a job in the Dodge auto plant in Chicago. He did as I indicated above you should do. He became very active in the union, became chairman of the education committee, and took an active part in the caucuses—and believe me, it is important to know what a caucus is and to be active in it. At the age of twenty-three he was elected to an important office in the union and rose to a post of considerable influence in his international, the UAW. At the end of the

war, when fewer men were needed in the converted plant, my friend decided to go into full-time union work. He became education director of the UAW local of the Delco-Remy plant in Anderson, Indiana. The union had an education fund of some \$25,000, most of it secured from the slot machines in the union hall . . . a fund-raising method not too different for union education than bingo for the support of missions. My friend had an ambition—he wanted to build an education program and to spend the \$25,000 for the people. But before he could spend the \$25,000 he had to do two things: he had to convince the local officers that education and culture were more important than a new building, and before he could do this, he had to convince them that he was a good “Joe” and “on the level.” I suppose that if this were an article on salesmanship, I would say that he had to first sell himself and his ideas before he could sell his product. He did just that. He sold himself. He organized an education committee made up mostly of young veterans. He set up a workers’ school. He helped the indigenous leaders, the shop stewards, to be more effective in their work. He organized a religion-and-labor school and in a matter of six months he was one of the best influences for good in the community. Most important of all, he trained other people to carry on after he left. And when he left, he did so to become education director under Victor Reuther of the entire Chicago region. My friend is now twenty-six years old and he has a job, and it’s good enough, I guess, to support a wife on. More significantly, he got a union card, he is one of the boys, and is accepted as one.

I had another young friend, a young lady in this case, who chose organizing as her field. This young woman had been converted to the Friends and, like people who become converted, wanted to bring her message to others. She thought the labor movement would be a natural. For the last few years she has been active in organizational work in the South. She helped organize the atomic workers of Oak Ridge. In that organizational drive she wrote pamphlets, put out leaflets, ran a mimeograph machine, and went from door to

door. By so doing she has become one of the influential young leaders in the movement today. She has gained, in the last four or five years, experience with institutions and with people that others do not learn in a lifetime.

I am very proud of these two young people. The reason I am proud is that they understand that ideals must be made to function. I guess someone put it in a different way a long time ago when He said that the Word must become flesh. Well, through these two young people the word has become flesh and it moves in union halls and union homes and brings hope where there was no hope.

Difficulties

But lest you who are about to pack your suitcases think that their experience was without its heartaches, let me tell you some of the things they tell me when I see them. First, they become very, very lonesome in their work. Their friends have not been to college. They have not had the same experiences. They do not have the same outside interests.

Then, if they are not careful, they work such long hours that they do not get any reading done. And they do work long hours. It is very difficult to save the world on an eight-hour day! As somebody once said, everybody in the union movement who makes it a cause works longer and longer hours so that others may have shorter hours.

So the temptation comes to return to the campus, to go where your own kind of people are. If you can’t take it at this point and if your ideals are not strong enough, then you will do what is so often done. You will go back to your kind and abandon the field to those who feel more intensely and perhaps for not quite so unselfish reasons.

At this point let’s consider the nature of this movement you are about to join. Frankly, CIO is political. The labor movement is political. It is not only political, it is intensely political. In fact, I think only the organized church and the university are more political. The labor movement is political because those who come to leadership fight intently and sometimes bitterly for their places. They fight to hold their places and

quite naturally, because it is only within the labor movement that the labor leaders have a chance of being more than a cog in the industrial wheel. Men who have come out of the ranks don't want to go back to the ranks, and I don't blame them. Mass production today is deadly monotonous, and no man worth his salt wants to be merely a machine.

This fact must be understood by anybody who comes into the labor movement. I stress it because I have seen so many tragedies grow out of the failure to understand it. I have seen idealistic young people and mature men and women come into the labor movement and run into a head-on clash of personalities and, as these clashes intensify, become frustrated. They became discouraged when they encountered personal ambition and the power struggle in the labor movement. They did not understand that human nature in the labor movement is no different from human nature every place.

The modern labor leader in a revolutionary volatile movement is very much, I imagine, like Wesley and Whitefield and some of the other cantankerous brethren who started the Methodist church. A man with a mission is not always the easiest man to live with. This may be heresy, but, if it is, I make the most of it. I insist that you and I who are face-to-face with these facts of life must, if we would serve the labor movement, distinguish between hierarchy that seeks power and the great mass of people who make up the base and need our help.

Politics

If I were permitted to confess at this moment, I would have to say that at periodic intervals I have to leave Washington, go out in the field, meet with the people, and take some deep breaths. It is only when I do so, when I come close again to the aspirations of the people, that I can forget the in-fighting which takes place at the top. Then I can recall that there have always been these conflicts in every institution and that the choice has always been the same. We can stay in and battle, or we can go out and start a new institution and then repeat the process. Such has been the historical experience of Protestantism and to a certain extent the experi-

ence of labor. I might only suggest at this point that both Protestantism and the labor movement need an ecumenical movement. They need it because, if one can judge from the contemporary scene, both could use more time fighting the devil and less time fighting each other. Sure, there is politics. There is politics every place. Politics is just as natural as breathing. There is politics in every family, every church, every institution. The mature person accepts it as a natural phenomenon, works within the framework of the institution, and strives, if he identifies himself with it, to push forward its program.

Before I leave the discussion of the politics in human institutions, I want to write this: the trade union movement today offers a magnificent base to those who wish to go into political action. The time is very near when labor will be the predominant influence in many of our industrial cities. Nor is the time too far away when the labor movement may take over the Democratic Party, or when there will be a labor party, when leadership which is based in the trade union movement and which projects itself into the community may inevitably become the leadership of the progressive forces in America.

So I would write to you who seek outlet in the labor movement, get in it, earn your leadership, lead your union, help your community, and go to Congress.

Requirements of Leadership

But first, you ask, what should we know? What are the requirements? That's a hard question to answer, but the first requirement for success in this kind of venture, I would say, is a liking for people. Ernest Melby, Dean of the New York University School of Education, phrased it this way a few years ago, when some young teachers asked him for his formula for success in teaching. Mr. Melby told the young aspirants, "If you don't love them, you can't teach them." Basically, the problem is one of identification, of being able to integrate, of *being one of*.

The daily work of the average worker is very monotonous. He has little time to talk when he is on the assembly line. So after work he likes to sit around and drink a glass

of beer and talk with his buddies. To him the beer and the corner saloon is the nearest to communion he will ever come. And it has been my experience that the communion there is more real than the cold and formal communions that I have attended in many a fashionable church. Now I know what you are thinking. You are saying, this man is condoning beer-drinking. He is condoning men gathering at the corner saloon. He is giving blessing to it. And frankly, he is. Because he knows that more unions have been organized in saloons than in churches, and that many a bar-tender is closer to his people and is more sympathetic to their need for organization than is the minister who speaks to his flock once a week.

Next to this identification with people, I should say that the most important requirement is a knowledge of their need. I mean by that their quest for security, their fear of unemployment, their desire to give an opportunity to their children. You must understand what Samuel Gompers meant when he said once that, "The labor movement wants more school houses and fewer jails, more learning and less vice, more leisure and less greed, more justice and less revenge. In short, labor wants what all men want—more of the opportunities to cultivate our better natures, to make manhood more noble, womanhood more beautiful and childhood more happy and bright."

Once we understand these two things, which, incidentally, can not be learned in school but only through experience, there is no harm in being as technically skilled as you can be. There is no reason why those who speak for labor should not speak as well as those who represent management, should not be as versed in economics, should not be able to meet management as equals across the bargaining table, and, in short, should not be good technicians. This means being technicians at all levels. I suppose there are some 50,000 collective bargaining agreements signed each year by management and unions. Most of them are negotiated by men in local plants, self-educated men. There is no question that these men who carry on the day-by-day work of the union need all the informa-

tion they can get or that the younger men who come in should be as well informed as the professional lawyers who sit across the table from them.

So I would get a master's degree in economics, or what have you, and then I would try to live it down by experience. You must live down your master's degree, your doctor's degree, if you would lead. These must be forgotten, and you must identify yourselves with those you serve. Sometimes in my more facetious moods when young people come in and say they have a master's degree in economics and are willing to write Mr. Murray's speeches for him, I say to them, "I, too, have a degree, and if it's all right with you we'll both try to live it down together."

The labor movement needs men who can combine those things: technical training, the ability to identify oneself with the workers, and an understanding of labor's needs; in other words, technical training mellowed by experience, fused into the day-by-day work operations of the trade union.

Job Opportunities

In closing, let's get to the point: job opportunities in the labor movement. Some of you are interested in research. Yes, there are research jobs in the CIO, but not many. Not all of the 40 internationals in the CIO are rich enough to hire a research director. But some of them are able to set up very competent research staffs, with specialists in the various fields. These men are called upon to prepare economic briefs, to study the price-profit-wage relationship in their industry as well as in the economy as a whole, and to help develop the union's wage policy. There are some 50 research directors in the CIO, some of whom have more than one assistant. Some of you are interested in workers' education. There are some 50 full-time men working in this field in the CIO. They are the men who prepare pamphlets, produce and distribute union films, and supervise summer schools for union members. Besides these men, there are publicity and news men, the editors and reporters on union papers, and legislative representatives, who work for labor in the legislative field. Most of these men and women are college graduates, eco-

nomics majors, political science majors, journalism students, who decided to throw in their lot with labor. Most of them are comparatively young, and most of them are pretty content to stay where they are. So as I see it, there are no more than 50 new job openings in the CIO each year. And there may not be that many, if you insist on coming in on a professional level.

Now, suppose you want one of these 50 jobs. What I have to say may not be 100 percent accurate, but many of the people in the movement today came in the following way. They were sympathetic with the aspirations of the labor movement. Many of them were teachers or lawyers. They came into contact with some labor leader or a strike situation. They helped in every way they could. They just made themselves generally useful. And in the process they got acquainted with Mr. Murray, Walter Reuther, Emil Rieve, or some other labor leader. They got to know others like them, and pretty soon a job was open and somebody said to somebody else, "Do you know so-and-so? He's a good person

and really wants to get in." And first thing they knew, they were in.

I wish we had a more effective personnel policy, but I confess that of the 50 to 75 people I have hired over the last twelve years, almost all of them have been hired out of this kind of background: sympathy, knowledge, and a willingness to make that little extra effort that comes only when it is not only a job one is after but a cause that one wishes to advance.

I don't know if this is what the reader wanted. It does approximate as nearly an honest description of the opportunities in the labor movement as I can give. It also conveys a prejudice. It indicates that I distinguish between the labor leader who comes from the ranks, earns his leadership, and is elected to office, and the professional who supplies the tools with which the leader works. It also indicates that I think that leadership which grows from the ranks is much more important than that which is imposed. So I would say, do not go West, young man, but get in, get wet, and get elected.

ANNUAL JEWISH MUSIC FESTIVAL is rapidly becoming a popular institution in Jewish cultural life in the United States. Sponsorship is Jewish Welfare Board. Dates for 1949 will be February 12 to March 5.

• • •
NORMAL COMMUNITY LIFE, from the standpoint of a Decentralist Program for Agriculture, would function best when built around from 500 to 1000 families for from 3,000 to 10,000 people.

A town meeting would serve to keep government in the hands of the people. Community institutions would include "a Community Adult School, a Community Land Association, library, museum, common and high school, vocation schools; auditorium, playing fields for athletics and festivals; church; guest house or inn; cooperative banking association; market place; sawmill, tannery or plants for processing natural resources; transportation terminals; town meeting hall; men's, women's and youth clubs; clinic and hospital; music, drama, and literary groups" . . .

Home sites would center in villages, each family with a plot of land; larger homesteads and farmsites outlying (Interpreter, 6/15/48)

A JEWISH UNIVERSITY: the Pros and Cons in Historical Perspective, by Alfred Werner, is a recent publication of the National Community Relations Advisory Council, 295 Madison Avenue, New York 17, N. Y.

• • •
KINSEY REPORT ON *The Sexual Behavior of the Human Male* is being widely reviewed and evaluated . . . both favorably and unfavorably. Favorable comments suggest that data was needed to revise present idealistic approaches to sex education. Unfavorable and neutral reaction suggests that (a) study of sex conduct apart from other related factors is not adequate (b) prevalence of practice does not indicate conclusively what standards ought to be (c) some question is being raised as to method of securing representative balance of questionnaire response, either geographically, as between normal and abnormal persons, and between various social groupings.

FOUR HUNDRED THOUSAND WOMEN have been enrolled in the nation-wide campaign launched by the United Council of Church Women last April. Ultimate goal: 1,000,000. A delegation, headed by Mrs. Harper Sibley, president, recently called on officials at UN headquarters.

IV

TRADITION, The Church And THE LABOR MOVEMENT

DAVID S. BURGESS
Rock Hill, S. C.

IT WOULD be wise for any well-doer, be he lay or clergy, to withdraw from the welter of activity long enough to read Winston Churchill's monumental volume, *THE GATHERING STORM*. Here amidst the grandeur of the author's style, a reader will slowly grow aware of a reality seldom experienced by modern man—the reality of tradition. To the worldly Churchill, tradition is symbolized mainly by two words: Destiny and England. Recalling his experience in the House of Commons when war was declared in 1939, he relates:

As I sat in my place, listening to the speeches, a very strong sense of calm came over me . . . I felt a serenity of mind and was conscious of a kind of uplifted detachment from human and personal affairs. The glory of old England, peace-loving and ill-prepared as she was, but instant and fearless at the call of honour, thrilled my being and seemed to lift our fate to those spheres far removed from earthly facts and physical sensations.¹ (p. 409).

And in a similar tone, he spoke of his calling to the Prime Ministership a year later:

I felt as if I were walking with Destiny, and that my past life had been but a preparation for this hour and this trial.¹ (p. 677).

Thus he had a strong sense of national and personal destiny which, in his own eyes, were in the main stream of historical tradition. This faith constituted his strength and made him a rock to which the weaker clung during those terrible war years.

Churchill, moreover, had a stronger faith than many of his conservative colleagues. They believed that tradition was a fixed reality, whose form and substance were wrought in ancient days. But he regarded tradition as a growing reality whose forms must change but whose essence flows from the past, through the present and onward into the unknown future. For example, when England was almost brought to her knees during the Nazi air-raids of 1941, Churchill drew from the pages of British history the stories of great heroes and thereby gave courage to his faltering countrymen. By this act he made historical tradition a present reality and a moulder of the future.

Churchill knew, in the words of Dr. James Moffatt, "the thrill of tradition." He was conscious, moreover, that England and the whole world were surrounded by a "communion of saints"—by those men and women of the past who had laid down their lives for their faith. In some instances, this faith was only a nationalistic faith in King or in Country; in other instances, this faith was a religious one. But in either case, their faith made them struggle for what they believed in.

Churchill has been criticized for his nationalistic leanings and for his tenacity in holding the older order when the new order is so needed in the world. In addition, he has been attacked bitterly by religious leaders who claim that he is trying to present sinful England and the imperfect Churchill as the very paragons of virtue. Much of this criticism is well taken. But his critics are so busy finding fault that they fail to understand that his strength is found not in his particu-

¹Winston Churchill, *The Gathering Storm*, Houghton-Mifflin Co., Boston. Quoted by permission.

lar set of prejudices and blindnesses, but in his ability to view human history as a huge panorama in which he and England are playing their destined parts.

I

Thus historical destiny is a gripping reality to Churchill. But it is not a reality to the average radical in America. The average radical, be he secular or religious in outlook, is shut up in the four walls of the Present. He has the American right to hold his own set of theories, prejudices, loves, hatred and nostrums, and certainly he takes full advantage of this coveted right. His intense individualism of opinion does not better his condition, for he tends to blame the world for his imprisonment in the Present and at the same time he tries to find comfort in reveries of introspection. His mind moves from desperation to dreams and back again to desperation partly because he lacks any compelling convictions about human destiny and his own destiny. He feels that the radicals of the past were naive, realistic and fit only to be forgotten, and consequently he feels cut off from the communion of radical saints of history. And being a man without a past or without deep theological groundings, he often realizes that his own theories and beliefs have no past either; and that consequently they might be only figments of his 20th Century imagination which will pass away as bubbles on the sea leaving no trace behind them. And so the American radical remains imprisoned having no past, no future — just a frustrated present.

II

This brings us to the central question: *how can the average American radical, anxious to remake our land, obtain a sense of human destiny and a compelling conviction out of his own destiny in this world?* Lately Arthur Koestler and his coterie of disillusioned radicals have demonstrated to the world that unquestioned adherence to any worldly faith — be it communism, fascism or the purest utopianism — will lead men to eventual despair. We have accepted their advice, which is legion, without enthusiasm because we know it is true but hardly the whole truth. We have seen the tragic re-

sults in ourselves when in an attempt to heed their counsel we avoid commitment to anything rather than run the risk of disillusionment. And so most of us remain today radicals of the mind only — not radicals of the heart.

Christian men advise that our salvation can be found in the Christian faith. But they are tragically wrong if they think that our salvation lies in the Christianity of the present day as characterized by class churches, middle-class moralisms and divided Protestantism. The solution rather is grasped by the men of faith who see that their nation, their church, and they themselves have important parts to play in God's plan of history. For everyman in every calling must grasp this concept before he can feel any eternal meaning in his own life, in the destiny of his nation or of mankind.

The great prophets of history have been those men who in their day have showed men the meaning of history. St. Augustine gave the early Christian the sense of eternal destiny in his "City of God." Luther helped to make Protestantism not just a feeble offshoot of Catholicism but a new faith drawing inspiration from the First Century church and promising to be the faith of the future. Through his writings and acts Calvin gave the rising middle-class a sense of destiny, and though his disciples of later days secularized his faith, it still stands as one of the cornerstones of our modern industrial age. Then came Karl Marx who, with dialectical foresight, predicted that the workingmen of the world held the future in their hands. In this he spoke the truth, but unlike the former prophets he lacked one thing: he had no sense of history under God, no conviction that the workingman's struggle for justice was inseparably linked to God's plan to bring justice to his human children. As a partial result perhaps the labor movement today, which Marx has helped to inspire, lacks a pervading theology and a sense of historical destiny bound up with the plans of God. This is true in Europe; it is partially true in England where the labor movement has lost its early glow of religious enthusiasm; and it is most true in America.

To most labor leaders in our land, the labor movement is just another secular movement for justice. Its link with the past is regarded as incidental and unimportant. Its link to the future is still in doubt because the labor movement in America today does not know where it is headed: It is beset by old-time leaders who can see nothing wrong in capitalism, the common standards of the market place, or the bourgeois morals as preached by Calvin. They cry peace peace, when any reputable economist or historian can tell us that America and the whole world is now headed for economic disaster. On the other side the labor movement is beset by the followers and the guiders of Henry Wallace. These hawks of despair clapped when in a series of articles in *THE NEW REPUBLIC* last spring, their leader tried to link the New Party with the mainstream of American radical tradition. But somehow his attempt was too hurried. It didn't ring true.

The average American labor leader, however, heeds neither Wallace nor the imitators of capitalism in the union hierarchies. But at the same time he lacks a theology of his own calling and a religious view of human history and the labor movement's part in the divine struggle for justice and brotherhood. His present blindness and confusion spring not so much from his own sin but from the failure of the church herself to implant in him a compelling sense of God's plan for man. The clergymen might have counseled, scolded or even prayed over him, and yet somehow they have failed to open the windows of his soul so that he could see that he was part of a divine drama in which he

and the labor movement must plan a most important role.

The crux of this problem lies in the fact that the clergyman of America has seldom presented to labor leaders the grandeur of the prophetic tradition in the Christian faith—the tradition in which all movements for liberation and freedom have had and will have a definite role. There is that religious history of the struggle for justice and brotherhood from Moses through the Old Testament prophets and down to Jesus Christ, and passing on from Him through the early church, through Luther, Calvin, Wesley, and on and on up to the present day. Then there is the story of the struggle for justice within each nation and movement—within the American labor movement, for instance, beginning with the early attempts to organize, the violence, the sweatshops, the filth, and passing on to the slow acceptance of labor's rights and the gradual emergence of labor's power in the last few years. Is this struggle for justice on the part of American working people somehow connected with God's eternal struggle for justice throughout the ages? We know it is in our hearts, but few labor men hold this conviction. Like most Americans, they are unaware of "the thrill of tradition"; they are unmindful of the great prophetic tradition which is in the mainstream of human history.

Only the Church with its divine Word, its insights into the vanities of human sin and its inspiration from God can give the labor movement its grounding in the prophetic tradition. Only the church can give to working people an eternal meaning for their movement.

RECENT WORLD JEWISH CONGRESS at Montreaux strengthened unity between eastern and western groups. Communist and non-Communist countries were able to come through together in a common declaration of principles on which there was complete unanimity. The Congress remains under the leadership of men of pronounced liberal and progressively Western-democratic thought. "The deliberations of the Assembly proved that there is no 'Iron Curtain' between Jewish communities of the East and the West."

COST OF HAVING CHILDREN has increased over 50% in last ten years, according to Metropolitan Life Insurance Company statisticians. Then, it cost about \$10,000 in a family with income of \$2,500 to bring up a child to 18 years of age; at present prices, the comparable cost would be over \$15,000.

* * *

ALBERT EINSTEIN: "Science without religion is lame, and religion without science is blind."

THE STRIKE

As an Educational Technique

MYRNA S. BORDELON

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I

I REMEMBER THAT Monday morning in April when the first four weeks of the strike were over. Monday is rarely a welcome day on a union's strike calendar. There is something about Monday morning that tugs at the deep-driven habit patterns of getting back on the job when the week-end is over. The harsh prospects of moneyless days and empty larders weigh heavily on the striker when he is with his family over the Sabbath. Managements bent on mobilizing back-to-work movements pull the stops in waging psychological warfare to break the strike come Monday morning.

All of these factors were present this particular Monday, giving the morning the ominous and unpredictable quality of a day of crisis. The union's leadership had at no time anticipated that the strike would extend itself beyond a month. These workers had little economic staying power. Low wages and soaring prices had combined to melt away small savings. Some, we had discovered, while earning a full weeks' wages in the plant, were permanently eligible for supplementary public assistance. For these men with large families, weekly paychecks yielded less than the minimum subsistence relief budget of the Chicago Welfare Department.

What to expect . . . with the second lean month beginning this morning? How many, driven by the sharp spurs of fear and hunger would break ranks with their union in a back-to-work fever? These were the persistent questions running through my mind.

When I arrived at the crowded storefront which served as strike headquarters, my tension evaporated instantaneously. Outside

the door, leaning comfortably back on their wooden chairs, at least a score of strikers sat basking in the warm morning sunlight. Pickets marched methodically from corner to corner around the silent plant. There were no evidences of activity inside the gates. Apparently the back-to-work movement had completely collapsed.

Inside the store, over the quiet hum of conversation, I heard the nervous protests of a man talking to the President of the local union. I gathered that the man was trying to get a crew of outside carpenters into the plant. "Look here!" he bellowed, "There's some work I've got my men down here to do. We're not going to scab. We're not regular employees of this company. We've got to get in!"

The President, a round-faced Negro in his early forties and endowed with the kind of temperament which permitted him to remain perfectly composed in periods of uncommon stress, was immovable. "Sorry, but no one can get in there to work until this strike is over. You'll simply have to wait."

"But I've got six men down here," the man insisted, "and I have no place to send them."

"Look here, mister," the President replied in his calmest manner, "We've got a hundred thousand men out here, and we don't know where to send them either." The man had no answer to give and left.

I was deeply impressed by what I saw and felt inside that hall. The solidity of the group, the quiet firmness of its leadership, the relaxed mood that prevailed were no small . . . and no unwelcome . . . surprise.

Looking back at the pre-strike days of this local union, I was made aware that these

strikers, without benefit—now or before—of classes, pamphlets, films or professional educational leadership, were nevertheless participating in an intense educational experience. The strike had become a severe testing out of the integrity, stamina, loyalties and intelligence of these workers in their inter-personal and group relationships. On this particular morning, the test had been a crucial one. Individuals and group had emerged from it to a higher level of understanding and new strength. Why?

Before we begin to generalize, we will take our exceptions. The Monday morning we describe has been lived through thousands of times in the history of the American labor movement. But all strikes do not carry with them the same educational promise.

For strikes as such have only one characteristic in common. They involve the refusal of a group of wage earners to work under a given set of conditions. Obviously this means that every strike does not express constructive social values. We know of strikes called in protest against the upgrading of Negroes, the introduction of new machine guards, or for purposes dictated more by political than trade union interests.

Only the most sentimental devotees of so-called proletarian militancy would attach social value to all strike action. Such individuals find it impossible to shake themselves free of their stereotyped responses, simply because to them every strike appears as a healthy manifestation of the workers' challenge to authority and status quo.

If a strike is to have genuine educational value, it must be directed at some point, either deliberately or unwittingly, toward the achievement of socially desirable goals. Difficult as it may be to settle the question of what is or is not socially desirable, we will assume the view that the historic objectives of organized labor—to win the right to organize and to bargain collectively, to achieve a higher standard of living and economic and social security for the working man represent highly desirable goals.

But, even granting that a union in a particular strike is on the side of the angels, we have no right to conclude that the strike is

being conducted in such a way as to maximize its educational potentialities. What, then, are some of the specific factors brought into play by a strike which make it possible to talk of it as an educational opportunity for both the leaders and members of a union?

II

The average working man is not really "involved" in his union. If the union has done a creditable job in obtaining wage increases, improving his conditions of work, establishing an equitable grievance procedure he appears to be satisfied. His attitude toward the organization may be friendly, respectful, even loyal . . . but, on the whole, passive. Generally, he tends to transfer his dependency patterns from the employer to the small group of active unionists in leadership posts, once the plant is organized.

It is the exceptional man or woman who becomes "involved," by identifying with the union to the extent of actively seeking and accepting organizational responsibilities. The unusual case is one in which a union can boast that a majority of its members are willing to relinquish substantial portions of their leisure time to build and maintain their organization.

This is a common complaint in almost every union (church, political, veteran, and neighborhood organization, too). Sometimes, leadership, while lamenting the lack of participation, betrays, in practice, no genuine desire to abandon its position of nomination of an active constituency. Most frequently, however, the desire is there, but the skills and insights required to develop membership participation are too often inadequate to accomplish lasting results.

In a strike the stage is set for a dramatic upheaval of apathetic patterns. A strike is war. And wars are waged in a spirit of combat. Individuals, long-conditioned to use complacency and resignation as defenses against their economic and emotional insecurity, often find in the strike a healthy release for repressed hostilities. Constructively sublimated, these hostilities can be redirected into creative and socially useful channels.

The strike can provide a setting in which apathy, fear and competitiveness are reduced;

resentment against irrational authority and exploitation turned toward the search for positive solutions. Thus, the strike becomes an act of affirmation. For many workers it represents their first decisive effort to challenge and to alter the grim realities which bind their lives and personalities.

I watched this process taking place on a large scale during a recent strike in Chicago, where large numbers of Negroes were involved. It was something of an enigma to find that, in an industry employing an almost equal number of Negro and white workers, the Negroes outnumbered white strikers ten to one on the picket lines and in their response to general strike duty. However, one hour's visit to the union hall, spent watching the faces of these Negro strikers as they went about their chores, gave a clue. Here the scars of economic and social oppression were deeper. Here, in the militant mood of the strike, the Negro worker had an opportunity to answer back. The need to participate was stronger in him than in the white man.

It is true generally that during strikes membership participation is at high tide. When the union sends out its calls for pickets, canvassers, leaflet distributors and other aides de camp, the response is abnormally enthusiastic. Individuals who have never evinced an active interest in union affairs suddenly emerge in responsible roles.

III

Everyone has certain minimum responsibilities to help win the strike. This is an important lesson each union member learns. He also discovers that, if he fails to fulfill his individual obligations, he will be exposed to some form of censure or discipline by the group. For those irresponsible who will not voluntarily yield to reasonable demands for their participation, pressures properly applied can have a sobering effect. These members can be helped to understand that the group welfare supersedes selfish interests and that irresponsibility involves serious risks.

IV

The strike can be a great social experience. Differences of skill, age, sex and race do not seem to matter as much when the chips are

down. Everybody is on board the same boat . . . undergoing hardships, sharing the good news and bad, focussing on the one big objective—a victory. The interests of the strike require cooperative effort. In learning to work together, members of the group find the barriers among them tumbling down. The sense of belonging grows stronger within the individual as he continues to function within the group.

This is the welding process which goes on and accounts for the fact that a union which has gone through strikes is often more cohesive and more effective in its group efforts.

V

"The economic power of industry" is an abstraction to the working man . . . but one made concrete, visible in a strike. Where educators fail to make themselves understood in explaining the operation of economic and social forces, the experience of a strike is highly instructive. Verbalizing about the courts, the press, the police and public opinion are one thing. The use of the injunction, the anti-union editorials and slanting of the news, the mass arrests and the mobilization of so-called "citizens' committees" are another. Workers who have been through explosive labor disputes are more sophisticated about the location of power in our society.

VI

The labor movement, like all American institutions suffers from a characteristic mental constriction. There is the persistent tendency to look upon Joe Jones, the union member, in terms of his immediate relationship to "the organization," rather than as a total human being. The dangerous paradox which our culture has shaped . . . creating a high degree of interdependence with minute division of labor, while at the same time hastening the breakdown of satisfying human interrelationships . . . has driven a deep wedge into the mentality of union leaders. While the church rivets its attention on Joe Jones' soul, the school his brain, the employer his productivity, the politician his vote, there is a strong compulsion on labor leaders to make Joe's stomach their prime concern by feeding him a bland diet of bread and butter unionism.

A union leader engaged in a strike of any

duration, however, is compelled to remove his blinders and allow his vision to expand. Success depends upon his ability to evaluate and bring into play all of the factors which stimulate the morale and participation of his constituency. He must consider the union member as a family man, with responsibilities at home, and with a wife who may be apathetic or even openly hostile to the union. For this reason, many unions have for the first time, during strikes, made a sincere effort to approach the wives of union members, to interpret the objectives of the union to them and to solicit their active participation. Strike welfare programs, requiring the emergency training of rank and file counsellors and cooperation with social agencies, can be established in unions which heretofore filed all communications inviting them to make welfare services available to their members in the nearest wastepaper basket.

In many strikes, leadership must be able to maintain high morale without extending the promise of immediate economic reward. Why did the General Motors workers stay out on strike, when their wage losses far exceeded the economic gains to be won in their contract? . . . *Business Week* pondered in 1946. The answer lies in the ability of leadership to create and sustain powerful non-economic motivations and satisfactions.

To the extent, then, that the crisis of a strike breaks down the fiction of the "economic man" and sharpens the union's understanding of the multiple needs and interests of its members, the strike may have profound educational significance for its participants.

VII

These are some of the great potentialities which a strike holds for developing participation, responsibility and devotion to group goals; for improving the reality-testing capacity of union members and leaders. But these processes do not develop spontaneously. They must be stimulated, nurtured and guided. This is the primary responsibility of the elected union leadership, aided, wherever possible, by skilled technicians.

Techniques are known and have been applied most successfully in strikes to maximize

their educational impact. Specifically, such methods would include—

1. A carefully planned series of pre-strike meetings to allow thorough participation of the membership in calling the strike and in planning all major aspects of its administration.

2. A prior evaluation of the predictable requirements of the strike in terms of needed physical and human resources.

3. The spelling out of concrete tasks, not "make-work" projects, but jobs which will contribute to the effectiveness of the strike.

4. An extensive survey of the membership to match individual talents and interests with assignments to strike duty.

5. The establishment of strike machinery which will allow maximum delegation of responsibility and authority to the membership.

6. Planning for the needs of strikers and their families through the establishment of a personal counselling service equipped to handle welfare problems in a confidential and dignified manner.

7. Frequent communication in small and large membership meetings and bull sessions, through leaflets, letters and home visits to interpret strike issues and developments; to stimulate participation; and to give recognition and approval where earned.

8. Social events for members and their families during which recreation is planned with an eye to stimulating friendly relationships within the group.

9. Close cooperation with other unions, central bodies, social agencies and civic organizations, not only to secure material aid, but to strengthen morale by demonstrations of solidarity and to throw strikers into personal contact with the labor movement and the community.

10. Anticipation of the aftermath, by encouraging discussion of post-strike problems of morale, participation and program, before the strike is concluded.

These are some of the suggested approaches to a fuller utilization of the strike as an educational technique. They imply that the role of the technician is a vital, but nevertheless auxiliary one. For none of these

techniques can be successful unless they are accepted by the leadership and woven into the fabric of the strike. With this conception of what must be done to exploit every advantage the strike affords as an educational experience, it is hard to accept the mere distribution of pamphlets, the showing of films or the use of rhetoric as evidences of genuine educational activity in a strike. The program needs are far more subtle and complex.

In actuality, since we in workers' education have at this time neither the insights nor the knowledge to pronounce rigid standards, it is to our supreme advantage to take an experimental view in working with strike programs. In this we have a responsibility to draw upon and to apply the relevant contributions of psychologists, psychiatrists, sociologists, educators, group workers, semantists, and others studying human behavior. Indeed, we may be surprised to discover that our problems are not entirely unique.

VIII

All this is in no way to be taken as a eulogy of strikes. The strike represents a failure to adjust economic and human relationships through peaceful collective bargaining. It means acute suffering for workers and their children. Few employers have been known to gain economic advantage when their workers are out on strike. The interest of the consumer, too, lies in the maintenance of stable labor-management relationships.

But we will continue to have strikes. For, though conflict can be reduced, it cannot be obliterated without complete subversion of our democratic processes. The right to strike must stand as a fundamental privilege of free men. Understanding all this, we have an obligation to conduct our strikes in such a way as to help its participants mature toward a deeper understanding of themselves, their fellows and their environment.

CURRENTS IN PRESENT-DAY RELIGIOUS THOUGHT, as reflected in some recent books, was title of Information Service for 6/26/48, edited by F. Ernest Johnson.

Books included in the resume: *Reinhold Niebuhr, Prophet from America*, by D. R. Davies; *Religious Liberals Reply*, by seven men of philosophy; *The Source of Human Good*, by Henry Nelson Wieman; *Our Threatened Values*, by English publisher Victor Gollancz; *Alternative to Futility*, by Elton Trueblood; *The Challenge of Our Culture*, Volume I of the Interseminary series; *The Invisible Encounter* by Igor I. Sikorsky; *The Sin of Our Age*, by D. R. Davies; *The Person and the Common Good*, by Jacques Maritain; *God in History*, by Sherwood Eddy; and *The Shaking of the Foundations*, by Paul Tillich of Union Theological Seminary.

After brief summary of contribution of each author, a summary of "Some Persistent Theological Issues" is made:

1. There is common agreement that a cultural crisis exists but profound difference of opinion between secularists and religionists as to the interpretation. To religionists the problem is lack of faith; to the secularists, it is a challenge to intelligence and courage, to overcome cultural lag.
2. All are agreed on the worth of persons. Orthodox religion, however, makes persons of worth only as they are related to God; liberals give man value in his own right.
3. Reality of sin is a basic doctrine in Christianity; intellectuals honestly and sincerely re-

fute this doctrine at points where it confuses accountability and inevitability.

4. Christian orthodoxy "tends to discredit the notion of progress" while Christian liberals and secularists count on it heavily. Real issues seem to be (a) whether progress is possible, ethically viewed (b) "whether a Christian social hope that rests on faith in the ultimate free response of man to the divine initiative does not in reality amount to an affirmation of progress."

5. Within Protestantism, there is scientific evidence of recession of expressed interest in the future life. What is the meaning of this trend?

6. The conflict between faith and reason still persists. Causes: (a) "the failure of contemporary philosophy to recognize the instrumental character of intelligence in relation to ends that are largely non-rational in origin, and (b) a failure of theology to make explicit the difference between an act of faith and the acquisition of knowledge in the factual sense."

7. The "mythological" interpretation of Christian doctrine seems indispensable to theologians of the orthodox school and of neo-orthodoxy; it is not acceptable to liberal Christians or secularists.

8. The objective norms of the Christian ethic are as religiously held by large numbers of people who reject orthodox Christianity as by those who accept it. Thus, the necessary relation between religious beliefs and moral standards as viewed by orthodoxy, seems not to operate; this problem needs to be resolved.

VI

NATIONALIZATION OF PROPERTY AND Christian Social Teaching

CARL P. HENSLER

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ONE OF the significant postwar developments in Western Europe has been the trend toward nationalization or state ownership of certain kinds of property. When the Marshall Plan was being debated, the argument was frequently heard that we should withhold aid from countries which have been giving up the private property system in favor of nationalization. It is nothing but Socialism, we were told, and can only further the ultimate triumph of Communism.

Private Property

What is to be thought of this trend in the light of the Christian doctrine of property? There is no question that Christianity upholds private property and considers it fundamental to a just social order. It has always been opposed to social movements which deny the right of private property or which would prevent its exercise. The traditional justification of private property from the Christian viewpoint has been that this method of allocating the goods of the earth is best adapted to secure the most efficient use of available resources and to promote human welfare. Without private property, Christians argue, personal development, personal freedom and security, and adequate provision for family life are impossible.

But defense of private property is not the whole of the Christian teaching on property. Whatever some Christians may think, their religion has always rejected the idea that the right of private property is an absolute right, an end in itself. Both the Old and the New Testament represent God as the only absolute owner. The most characteristic feature of the Christian concept of property is the teaching that men are respon-

sible to God for the ownership and use of their earthly possessions. Human ownership is stewardship. Hardly less characteristic is the idea that property is heavily weighted with social responsibility. God created the goods of the earth for the sustenance of all, and this fundamental purpose of property can never be detached from it. Hence the common right of all men to a sufficiency of the world's goods to lead a good life takes precedence over the particular right of the individual to hold goods as his exclusive possession. The right of private property is valid only in so far as it contributes to the fundamental purpose of the goods of the earth. Any system of property which operates to deprive large numbers of people of the means to a good life cannot be defended in the name of Christianity.

From the Christian point of view, property must serve the good of society as well as the good of the individual. It must make for sound social order as well as serve individual human needs. The Christian preference for private property is precisely for the reason that it benefits both the individual and the community. It is because of this social aspect of property that Christian teaching recognizes the right of the state, as the guardian of the common good, to ensure that it achieves its fundamental purpose. This by no means implies that the right of private property is ultimately a concession of the state, nor that owners act as public functionaries in the use and management of their property. The point is of great importance. Recent Popes have stressed it in their encyclicals. Pope Leo XIII says that "since the right of possessing goods privately has been conferred not by man's law, but by nature, public au-

thority cannot abolish it, but can only control its exercise and bring it into conformity with the common weal."¹ Pope Pius XI, in commenting on this statement of his predecessor, says that "when the state brings private ownership into harmony with the needs of the common good it does not weaken private property rights but strengthens them."²

Christian social teaching recognizes the right and duty of the state not only to regulate private property for the general welfare, but also to take over ownership of certain kinds of property whenever the common good demands it. Pope Pius XI puts it as follows: "For certain kinds of property, it is rightly contended, ought to be reserved to the state since they carry with them a dominating power so great that cannot without danger to the general welfare be entrusted to private individuals."³ This quotation is a part of the Pope's discussion of the changes that have taken place in Socialism since the time of Pope Leo XIII. He observes that the more moderate wing of Socialists, who have retained the name Socialism as opposed to Communism, "modifies and tempers to some degree, if it does not reject entirely, the class struggle and the abolition of private ownership."⁴ He frankly admits that their aim to socialize the economic power based upon property is not inconsistent with Christian principles, provided that it does not deny the right of private property. Pope Pius XI does not specify what forms of property ought to be publicly owned. But he clearly states the norm for deciding the area of public ownership. Perhaps all would agree that today uranium ought to be public rather than private property. With regard to coal, oil, and other sources of power, opinion differs. The case for the public ownership of these and similar forms of property will depend upon how effectively the economic power attached to them can be controlled in the public interest as long as they are privately owned.

¹On the Condition of Workers (*Rerum Novarum*), par. 125.

²On Reconstructing the Social Order (*Quadragesimo Anno*), par. 49.

³On Reconstructing the Social Order, par. 114.

⁴Ibid., par. 113.

Governmental Control

It is to misunderstand Christian teaching on property to think of governmental ownership as the only alternative to private ownership. A wide variety of forms of social control of property is possible besides ownership of state. Christian social thinkers are pretty well agreed that non-governmental types of social control are, generally speaking, preferable to either regulation or ownership directly by the state. Unlike certain modern political ideologies, Christian social thought does not identify the state with society or the community. The state is most necessary but it is only one form of association in a multi-group society. "Everywhere," says Professor MacIver, "men weave a web of relationships with their fellows, as they buy and sell, as they worship, as they rejoice and mourn. This greater web of relationships is society, and a community is a delimited area of society. Within this web of community are generated many controls that are not governmental controls, many associations that are not political associations, many usages and standards of behavior that are in no sense the creation of the state."⁵ Between the individual and the state countless voluntary organizations are possible in every department of human interest. According to Christian social thought, it is one of the chief functions of the state to aid and supplement individual and private group effort. Government should not do what the individual and his private associations can do for themselves without harm to the general welfare.

Pope Pius XI lays great emphasis upon this point. He says: "Just as it is wrong to take from the individual and hand over to the community what the individual can accomplish by his own initiative and enterprise, in the same way it is an injustice, a grave evil and a disturbance of right order to transfer to the greater and higher society what can be effected and contributed by smaller and lower groups." He calls this the Principle of Subsidiarity or the Principle of Subsidiary Function, and refers to it as "that weightiest principle in social philosophy." He draws

⁵R. M. MacIver, *The Web of Government*, Macmillan Co., New York, 1947, p. 193.

from it the conclusion that "the government of the state should leave to lower groupings business and responsibilities of lesser importance." The social advantage of this division of power is that government can "with greater freedom, power and efficiency perform those functions which belong to it alone and which it alone can perform." These functions are "to guide, to watch, to urge, to curb" lesser associations of the community to whatever extent is required by the common good which is the proper concern of the state.⁶

The late Archbishop Temple of Canterbury deplored the tendency of modern political theories to confine attention to the individual and the state and to ignore the intermediate groupings. "The state which should serve and guard liberty will foster all such groupings," he said, "giving them freedom to guide their own activities provided these fall within the general order of the communal life and do not injure the freedom of other similar associations."⁷ Instead, the modern state tends to become more and more the sole representative of social responsibility. Over and above its ordinary police and defense functions, it is constantly engaged in the task of shoring up the economic system and of keeping it from breaking down altogether. To be sure, there are numerous associations of employers, workers, farmers, and professional people in our economy. But these are frankly based upon self-interest, and all too often ignore the welfare of the whole community. Business and labor leaders complain that the state interferes too much in their affairs. They seemingly forget that it must do so to protect public welfare against their own irresponsible behavior. They are helping to create the bureaucratic state and to pave the way for that which they should most fear — the totalitarian state.

Capital, and to a less extent Labor, in this country still subscribe to an individualistic philosophy of economic life. It is the idea that the common good is automatically taken

care of if individuals and their groups merely look after Number One. Certainly it is not a Christian concept of society, which is one of fellowship or brotherhood. Men ought to form an economic community just as they do a political one. Their various associations should not be mere self-interest groups, but should be included in a wider organization the chief function of which would be to see that the former live up to their social responsibility. It would have the power to make and enforce rules of fair practice for the whole economy. Such an organization might take the form of councils or boards in the various industries and professions. These would be truly autonomous; not mere agencies of the state. Public authority should recognize them as the governing bodies of industry and business, and not interpose its supreme power except when necessary to protect the well being of the whole community.

If our economy were organized for self-government along these or similar lines, social control would not entail the extensive governmental intervention that it does now. Each organized industry and business could be relied upon generally to prevent abuse of economic power by even the largest corporation. Only in exceptional cases would the state have to resort to public ownership to protect the general welfare. The current trend toward nationalization would not be so formidable if the private property system everywhere had been organized to control the concentration of economic power in the shape of big corporations, trusts and cartels.

Nationalization of Property

Nationalization of property may take a variety of forms. Some of these are more acceptable from the Christian point of view than others. Thus in France, in the majority of cases, tripartite councils representing the state, the employees, and the consumers, have been set up to manage the nationalized enterprises, not only within the individual concern but also on the level of the coordinating agency of the whole industry. However, the majority of these councils are only advisory boards. Actual control is in the hands of public officials. In Austria an attempt has been made to find a middle way between pri-

⁶On *Reconstructing the Social Order*, par. 79-80.

⁷William Temple, *Christianity and Social Order*, New York, 1942, p. 49.

vate and public enterprise. A number of large enterprises have been nationalized, but the law provides for the creation of workers' cooperatives in those that are not natural monopolies. Part of the shares will remain with the state, but the rest — no more than one half — will be distributed among the employees having at least one year of service, one to each.

The pattern of nationalization in England is of particular interest to us because the British way of life most closely resembles our own. The British Labor Party aims ultimately to establish a Socialist commonwealth. The plan at present is to nationalize finance, rail and road transport, the basic sources of industrial power such as coal, electricity and gas, and secondary basic industries such as steel in which monopoly conditions have developed to an extent dangerous to social well being. By far the larger number of industries are not to be nationalized, but reorganized. The plan of reorganization exemplifies in some respects the type of social control recommended by Pope Pius XI. A so-called Working Party is to be set up in each industry in the private sector composed of an equal number of representatives of management, labor and the public, under an independent chairman. It is to be a fact-finding committee. Its job is to study conditions in the industry and make recommendations as to the steps to be taken to strengthen and stabilize it.

The Working Parties for a number of industries have already published their reports. That of the cotton industry is fairly representative of them all. It declares that private enterprise must be allowed and indeed aided to operate successfully and freely. This is important, for as the report puts it, "the industry could not be expected to operate with confidence if a Sword of Damocles of nationalization were hanging by a hair above it." But private enterprise, it goes on, must not take the form of an "outdated and unworkable" individualism. It must be one "that takes into account the broad interests of the nation" and which is free from "restrictive practices, secretiveness and sectionalism." The employer must recognize that when he em-

plays a large part of the nation's manpower he is undertaking a "public responsibility." The cotton industry report also recommends the setting up of an industry council whose members are to be appointed from panels of labor, management and the public. The Cotton Council is to watch developments in the industry, judge whether they are in the national interest, and to act as an agency through which Government can exercise its powers or which can advise Government on their exercise.

An Industrial Organization Bill has been presented before the British Parliament to implement the Working Parties' recommendations for industry councils. Anyone familiar with the type of economic self government recommended by Pope Pius XI will recognize in these councils the first steps toward it. However, important additional steps are needed to make them genuine organs of social control with authority to make and enforce rules within industry. They should be autonomous and not mere agencies through which Government exercises its power. This is a most vital point. If industry councils are to be no more than a front behind which government runs the whole show, this type of social control does not differ essentially from outright nationalization.

The program of nationalization in practically all European countries has the support of Catholic political parties. The Movement Republican Populaire, which is dominantly Catholic, has from the beginning backed the partial nationalization of the French economy. General de Gaulle, who has a large following among more conservative French Catholics, is reported as saying that the French economic system must consist of a public, a directed, and a free sector. It seems, however, that the enthusiasm of some French Catholics for nationalization has moderated since Pope Pius XII wrote a letter on the subject, some two years ago, addressed to Professor Flory, President of the *Semaines Sociales de France*. The Pope granted the licitness and opportuneness of nationalization under certain clearly defined conditions, but warned that this method of social control, even when justified, tends to

accentuate rather than attenuate the mechanical character of life and work in common.⁸

The papal letter also called attention to the preference of Christian social thought for types of social control that embody the Principle of Subsidiarity.

The Pope's letter to Professor Flory was interpreted by some as an outright condemnation of nationalization as such. Finally *L'Osservatore Romano*, the semi-official organ of the Holy See, entered the controversy by quoting with approval a lengthy commentary on the papal letter which appeared in *Civiltà Cattolica*, September 7, 1946. The article, written by Father de Marco, S.J., stressed the following points: 1) The Catholic Church is not opposed in principle to nationalization. In special cases it is not only licit but opportune. 2) Nationalization is only one means, not the only nor the primary means, which the state has of ensuring that property fulfills its social function. 3) Recourse to nationalization is in order if and in so far as other means, less radical and violent, have proved by experience insufficient to secure the effective subordination of private property to national interests and to the just distribution of income. 4) Even when nationalization is licit it is not without disadvantages. These may be outweighed by considerations of general welfare, but they exist none the less. It is not merely a question of guaranteeing a just distribution of income by eliminating private ownership and transferring the profits to the community, represented by the state. It is also a question of establishing an order in which human dignity can be sufficiently protected from any oppression, either political or economic, from whatever source it may come, from the state no less than from the private capitalist. 5) Nationalization tends to increase the depersonalization of employees already characteristic of large-scale enterprise. No matter how fervently they are assured that the factory, mine, or railway where they work belongs to the nation, they know, or soon discover, that their employer is the state, that abstract and impersonal reality armed not only with eco-

nomic but with political power. To a certain extent they become militarized. 6) Nationalization when extended to all or the greater part of the means of production brings about political domination of the national economy and ultimately domination by the state over the entire life of its citizens.

Current Trends

The current trend toward nationalization does not prove that there is something anti-social about private property in itself. Many who advocate it are not socialists. Neither do they hold that the state should take over the whole or the greater part of the means of the means of production. What the movement seems to indicate rather clearly is that the modern system of private property, particularly in industrialized countries, has not been living up to its social function of serving the community. We have in this country an extremely high degree of concentration of ownership of productive property. The bulk of the output of our basic industries is produced by a relatively few large corporations. A small minority of stockholders owns the greater part of the shares of these enterprises. The Report of the Temporary National Economic Committee in 1937 showed that 75,000 individuals owned one-half of the total corporate stock in the United States, and that about 1,000 of these received ten per cent of the dividends. The control of most corporations is highly concentrated in the hands of a few men who often do not own a majority of the stock. Eight large banking groups control over 100 of the 250 largest manufacturing corporations which comprise about two-thirds of the nation's productive facilities. The full story of the concentration of ownership and of the separation of ownership and control in this country may be found in the reports of the TNEC and in a more recent document entitled *Economic Concentration and World War II*. The reader interested in the details of the various devices by which a minority of stockholders are able to gain control of management should read the classic work of Berle and Means, *The Modern Corporation and Private Property*.

Private property in the traditional sense has been fast disappearing in a vast sector of

⁸New York Times, July 21 and 22, 1946.

the American economy. Most often those who own neither labor nor manage, and those who labor or manage do not own. The few thousand men who control the big corporations practically control the nation's economic destiny. They decide production and price levels and thus determine the employment and incomes of the majority of our people. In fact their decisions affect the national welfare no less vitally than the laws passed by Congress. This vast concentration of economic power in the hands of a relatively few men constitutes a private government. Rather it is a private dictatorship since it is under no effective social control. It is part of the "folklore of capitalism" that the management of corporations are responsible to the millions of small, plain people who own the stock; that prices and production are determined by competition in a free market; that government can protect the general public by invoking anti-trust legislation. But in actual practice the officials and trustees of corporate enterprises are generally without the responsibility of either real owners or government officials. They treat the property they manage as if it were their own. Neither the majority of the stockholders, nor the consuming public, nor even government itself exercises any effective restraint upon them.

Apologists for the American system of so-called free enterprise remind us that American families own great wealth in the form of home furnishings, clothing, radios, automobiles, and the like. But they say little about how fairly these goods are distributed on the various income levels. A recent survey of family income distribution shows that the top tenth of families received almost one third of the total personal income in 1947, and that the top 2,400,000 spending units received twice as much income as the bottom 17,400,000 units.⁹ Productive property is even more

badly distributed. The majority of Americans are propertyless wage earners.

This is indeed a damning indictment of a professedly private property system. From a Christian point of view there is no defense. Private property as it exists today is not for the most part fulfilling its social function. Can it be made to do so? Or is it outmoded and ill-suited to modern conditions of production? This is the question which underlies our major economic problems. It is no answer to keep repeating that private property is a natural right; to keep damning Communism and all its works and pomps. If we honestly believe that private property can serve human welfare better than any other system, we had better implement our belief by concrete proposals. Private property must cease to serve as an instrument of the few to exploit the many. First of all our business leaders and many of the rest of us must renounce the heresy of economic individualism. We should not need another major depression and perhaps another war to teach us that freedom to pursue self-interest does not automatically make for the common good. To be sure governmental controls are frequently hampering and irksome, but they have become increasingly necessary because many of us have forgotten or ignored the principle that the price of freedom is its responsible exercise. "Economically we are not a community," as John Maurice Clark tells us in a recent book.¹⁰ Unless we deliberately organize a system of social controls for economic life, we may expect government to intervene more and more to keep society from falling apart at the seams. If, in other words, we can't make private property serve the needs of the community, there is nothing that can halt the onward march of collectivism and its final triumph in the remainder of a diminishing free world.

⁹United States News and World Report, June 18, 1948, p. 48.

¹⁰J. M. Clark, *Alternative to Serfdom*, Knopf, New York, 1948, p. 5.

VII

Organized Labor's Concern FOR COMMUNITY WELFARE

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THE LABOR Movement exists for the specific business of meeting the needs of workers. These needs include both material welfare and social status in the community. The worker wishes to improve his economic status and his dignity and status as a human being. This double-barreled objective tends to be self defeating. Social status in our culture is determined largely by the attitudes of the people in the middle classes who psychologically identify their interests with the industrial-financial-trader group. The Labor Movement wins its gains through conflict with these interests, hence the more effective it is in meeting the material needs of workers the more it alienates the middle classes and the more difficult is the task of improving the status of the worker as an accepted partner in the community.

Functional Approach

There has been developing within the Labor Movement a functional approach to the community that to some extent overcomes this dilemma, and which is an interesting story in itself.

Sticking to its business of meeting the needs of workers, C.I.O. is now moving along three major highways leading to a better life for workers.

1. The first of these is collective bargaining which seeks to deal with problems in the employer-employee relationship. Included in the area of needs to be solved through collective bargaining are wages, hours of pay, vacations, health and safety arrangements, job security and various insurance provisions to cover illness, unemployment and retirement.

2. The second of these highways is political action to cope with needs which can be solved only through governmental action. In-

cluded here are the broad range of government services applicable to all citizens such as fire and police protection, national defense, public education and general regulation of personal and group conduct in the public interest. But, in addition, there are specific needs of the workers for such measures as safety codes in industry, workmen's compensation for injuries, unemployment insurance, old age insurance, employment bureaus, and the right to organize without being fired, which the Labor Movement seeks to solve through direct political action.

3. The third approach to a fuller life for workers is community cooperation. After all, most human beings live most of the time in a private home in a local community and the state. The nation and the world are of significance as they provide security and services to private homes in local communities. There are many needs, perhaps the major needs, of workers and others that lie in the home-community sector. Some of these are met by specific institutions such as the church and the school, the social agencies for health and welfare, the drug store and the grocery. The Labor Movement is neither a church nor a grocery store, but it finds itself concerned with community life if it is sincerely interested in the problems of its members.

For Joe Worker gets silicosis in his plant, his wife has gall stones, his son is involved with the juvenile court, and Aunt Suzie has cancer. Periodically the plant shuts down and Joe's income stops. Eventually Joe gets too old to work any more. In the meantime, Joe is stuck in one of the man-made caves with thousands of other city cliff-dwellers and would like some place to stretch out on the

grass on his day off. Maybe he can read and would like a convenient library. Neither the corporation nor the Federal Government takes care of all these things, but good community cooperation can provide the answer to a lot of Joe's needs. A good playground and a Boy Scout Troop may rescue Johnnie from the juvenile court. The county Welfare Department can keep the family together during a depression; adequate hospital services may take care of Mary's gall stones, and a cancer clinic could discover Aunt Suzie's cancer soon enough for a successful operation.

So to be true to its business of looking out for the needs of Joe Worker the Labor Movement has to become community-minded. In addition to dickering with the boss, and trying to get the least obnoxious politician elected, Labor has to do some collective bargaining with the community.

Community Programs

What kind of machinery has Labor set up for community action? Well, United Shoe Workers, Local 27, having had unhappy reports as to how the hospital didn't want to let Brother Joe Brown out of the ward until he paid his bill (an idea copied from the debtors prisons of England which provided the ancestors for so many 100 percent Americans) may decide that it's a good idea to appoint a committee on hospitals to see what can be done to prevent similar embarrassment to any other brothers whom fate commits to the hospital.

But in most cities the Labor Movement has established regional federations of all the Local Unions (the A. F. of L. calls them federations; the C.I.O. councils) so that all the units in the area can cooperate on matters of local interest. A C.I.O. Council in Ohio recently set up a committee on health and brought in a representative of the U.S. Public Health Service for a complete study of hygienic conditions in the plants of the city and community services in the health field. It will move along on the basis of the recommendations of this study. Innumerable committees of this sort are appointed to deal with needs as they arise in local communities.

National Program

There is, however, an effort to get a na-

tional program broadly established under the leadership of the National CIO Community Services Committee. This committee first came into being in 1941 as the National CIO War Relief Committee to raise funds for and correlate various foreign relief projects that had developed among C.I.O. Unions. Shortly after C.I.O. conceded to the national request to merge all giving and projects during the war effort, so its projects were taken up into the National War Fund and its efforts were devoted to raising money for the War Fund and Red Cross.

With the end of the war the committee became the National CIO Community Services Committee. It serves as liaison agent between C.I.O. and national organizations in the health and welfare field and promotes a program of cooperation between social agencies and C.I.O. Unions. One effort is the establishment of community services committees in city and county Councils to supervise and promote teamwork between C.I.O. and all types of community agencies.

Objectives of Community Services

Community Services Committees at the local level strive toward the following objectives:

1. Labor representation on boards and committees of social agencies. One of the greatest values of the Labor Movement is that it provides the mechanism by which laboring people can become partners in the American community. This goes for political life too. Without organization, workers are completely forgotten as an essential part of community life.

In Akron, Ohio, seventy-five C.I.O. members sit on various boards and committees of social agencies. Across the nation this figure could be jumped to five or six thousand. Ten years ago there were none. The relationship is of mutual value to Labor and social agencies. It promotes understanding, each of the other, more effective meeting of problems of the workers by social agencies and more support of community agencies by the workers.

A specialized phase of this program is a Labor representative on the paid staff of Councils of Social Agencies, nominated by

Labor from the ranks of Labor, paid by the Council of Social Agencies to develop co-operation between Labor and the agencies. This has been found to be a fruitful development in a number of the larger cities.

2. Establishment of Union Counseling. Since C.I.O. is interested in all problems of workers, the Union Counseling plan has developed to cope with out-of-plant problems of health and welfare. The shop stewards handle grievances that arise under the contract, and Union Counselors the problems that lie out-of-the-plant. These counselors are given a course of 12 or more sessions dealing with community agencies, both private and public.

The term "counselor" is a misnomer, since these men and women are not expected to do counseling in the technical sense, but to act as case-finding and referral agents.

When Joe Worker finds himself facing the possibility that his persistent cough may be tuberculosis, his counselor can suggest that he can get a reliable diagnosis from the T.B. Clinic and that there are ways and means of providing for his family if he has to go to a sanatorium. The Union Counselor program has attained success in several cities such as Detroit and Chicago.

3. Promotion of better community services. Realistic efforts to meet workers' needs tends to reveal weak or lacking areas of social services. Unions find it necessary to work for better agencies and new services. Some Unions are concerned about lack of facilities in areas where silicosis is common. Others are suggesting the importance of central referral services which will help needy people to find sources of help more readily. Mental hygiene and adequate hospitalization for the mentally ill are inadequate in most states. Recreation for old and young can stand much more attention and planning in many com-

munities. It is almost futile to even mention the housing crisis. Thus Labor is carried into the realm of political and social action on behalf of better communities.

4. Encouragement of Labor support for community agencies. In former years community chests have been controlled almost entirely by business and professional people. Corporations have used pressure to get donations from their employees and then have claimed credit for the gifts. The net result has been a heritage of antagonism among workers.

With the new point of view which recognizes community services as essential to workers it is important to win financial support for these agencies among organized workers. For this a change in approach has been worked out. In place of solicitation of workers by management, joint Labor-Management solicitation; in place of credit to the corporation for the gifts of the workers, recognition of the giving of the Union members; and finally, payroll deduction as the simplest and surest means of collection.

When recognition is given to workers through their Unions, many cities have been surprised to discover that the industrial workers are among the big givers and should be given recognition as participants on boards and committees and accepted as legitimate partners in community life. It is an unhappy reflection that workers are not recognized as partners until they are first discovered as substantial givers.

In conclusion, Labor begins with the specific business of trying to meet the needs of workers, then discovers that many of those needs can be met only by organized community action which requires support of community agencies, and, through this support, wins, incidentally, some of the improved status that workers seek.

VIII

A Workers' Education Program FOR FIRST-CLASS CITIZENSHIP

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RELIGIOUS educators from the time of St. Paul, a Roman citizen, down to the present have been aware that the state as well as the church can be an instrument for the bringing in of the Kingdom or Commonwealth of God and man upon the earth. They have, therefore, put on educational programs time and time again to arouse the members of their religious organizations to the imperative necessity of becoming first-class citizens of their national states.

The most recent illustrations of such programs have been: first, the one conducted by the Pope in Italy to persuade all good Catholics to go to the polls in the Italian state elections and vote against the Communists and, second, that of the Commission On World Peace of the Methodist Church to persuade Methodists to assume their responsibility for the course of world affairs by "interpreting their judgments on international affairs to political leaders in their own communities, cities, states and in Washington" and by "voting on the basis of honest judgment rooted in moral principles and in consecration to the welfare of one's country, rather than only on 'the party line'—whichever party may be involved."¹

Why Labor Political Action?

Labor leaders in the Southland, both white and Negro, like many religious educators in the United States and elsewhere, realize the important role played by the political state. They, too, have been compelled by bitter, frustrating experiences with state officials to put on educational programs, similar in character to those promulgated by religious educators, to awaken their members to the sig-

nificance of political action—to get them to pay their poll taxes, to register, and to vote—and "to recognize the ballot," in the words of Henry Lee Moon, the author of "Balance of Power: The Negro Vote," "as the indispensable weapon in a persistent fight for full citizenship, equal economic opportunity, unrestricted enjoyment of civil rights, freedom of residence, and access to equal and unsegregated educational, health, and recreational facilities."²

Ever since the 1880's there has been a measure of trade-union activity in the South and, in nearly every decade from then on down to the present, members of organized labor have been blocked and thwarted in their legitimate activities by governmental officials, backed by the police and military power of the states.

Why Labor Political Action in Virginia?

Virginia workers—both white and Negro—to my first-hand knowledge have become convinced within the last five years by a long series of adverse administrative and legislation actions on the part of city, county, state and Federal public officials that their only hope of securing justice by peaceful means is through the use of the ballot.

I have seen how they reacted thus when the city council of a Virginia city refused to allow citizens to hold a union organization meeting in the police court-room at the city hall and when the school board of that city denied the use of the high school auditorium and even the use of the out-door bleachers at the baseball field.

I have observed how politically minded

¹See *Register Christian Opinion!*, a publication of the Commission.

²Henry Lee Moon, *The Balance of Power: The Negro Vote*, (Doubleday and Company, Inc., Garden City, New York, 1948), Page 9—Preface.

they became when the board of supervisors of a Virginia county would not allow them, residents of the county, to peacefully assemble in the county court house. Why? Because they were members of the Amalgamated Clothing Workers of America — CIO!

I know how politically indignant they were when a Virginia sheriff, gun on hip, intimidated them as they were about to vote in a National Labor Relations Board election on the question of whether they wanted to be represented in collective bargaining with their employer by a CIO Union.

While such local educational experiences as these in the "school of hard knocks" persuaded some of the workers involved that they should become qualified voters, it remained for the Virginia Assembly to bring home to white and Negro workers all over the state a clear realization of what their failure to be first-class voting citizens was doing to their sacrificially won liberties, union rights and higher standard of living.

Anti-Labor and Anti-Negro Actions of the Virginia General Assembly

What did the General Assembly, dominated by the anti-labor Byrd Machine, do that produced this result? Not content just to enact legislation outlawing the "closed shop," it also outlawed the "union shop" and even the "maintenance of union membership" type of contract under which no worker is required to belong to a union. In addition, it forbade strikes in public utilities — no matter how justified — for a period of about eighty days and, in case the workers then went on strike, the law even prohibited peaceful picketing on their part.

Furthermore, obsessed by the doctrine of "white supremacy" and by a fear of a Federal invasion of "state rights," it refused to repeal Virginia's laws requiring segregation of the races on railroad trains, buses, street cars and steamboats — refused in the face of a United States Supreme Court decision that rules and regulations requiring segregation on interstate transportation facilities were unconstitutional.

Anti-Labor and Anti-Negro Actions of the 80th Congress

The clinching argument, however, for the

imperative necessity of political action *now* on the part of Virginia workers, and workers in all of the other states of our Union, has been furnished by the 80th Congress, known everywhere among the organized workers as a tool of the reactionary forces in the United States.

This Congress (elected in November, 1946 — in an election in which 56,000,000 potential American voters failed to vote), controlled by a coalition of Northern Republicans and Bourbon Democrats, shocked the liberal and progressive-minded men and women of Virginia, and of the rest of the United States for that matter, by its failures:

1. To enact the Civic Rights program of President Truman;
2. To maintain price control and to curb inflation;
3. To provide adequate allocations and priorities for veterans' housing;
4. To raise the Federal 40-cent minimum wage to a decent level;
5. To secure equitable tax reductions — the average worker only received a 3% cut, while the industrialist with a \$100,000 annual income got a 43% cut;
6. To foster harmony in industrial relations.

Instead of encouraging free peaceful collective bargaining this Congress passed the Taft-Hartley Act — a law that restricts free collective bargaining by totalitarian regulations, bureaucratic interference and red tape — a law that promotes industrial strife — a law that penalizes progressive management as well as unions.

Negro Campaigns

Under our American democratic form of government, ballots instead of bullets can be used to bring about the repeal of unjust legislation such as the Taft-Hartley and segregation laws; ballots instead of bullets can be used to elect legislators who will enact progressive social legislation dealing with labor-management and race relations and with housing, health, educational and international problems.

The leaders of organized labor and of the Negroes in Virginia have, therefore, been

carrying on vigorous campaigns to build up our qualified vote.

It has been no easy task! For, after we have convinced our people that they should become first-class voting citizens by the use of the arguments given above, we have had to persuade them to meet the State's poll tax requirements.

Virginia's Poll Tax Law

This tax, which was reintroduced into Virginia by the 1902 constitution, amounts to \$1.50 per year — is cumulative for three years — and must be paid at least six months in advance of a general election. Because of the cumulative provision many potential voters have to pay approximately \$5.00 before they can register. Many registered voters forget to pay in time and thus lose their votes.

Seven other southern states embodied the poll tax in new constitutions between 1890 and 1910. In Alabama it accumulates over the entire period from the age of twenty-one through forty-five, amounting to a total of thirty-six dollars.

Abandoned in all the southern states except Georgia during Reconstruction days, it was reintroduced primarily to eliminate the Negro as a voter and to prevent a unity between the Negroes and the poor whites. This is substantiated, as far as Virginia is concerned, by a report of the Virginia Assembly Advisory Legislative Council which pointed out in 1941, that "the poll tax was reintroduced for the express purpose of serving as a restriction on the free exercise of the suffrage; and it continues beyond any reasonable doubt to constitute a restriction in practice."

How well it has succeeded in achieving this purpose is evidenced by the following statements: (a) "The number of Virginia qualified Negro voters dropped from 147,000 to 21,000 following the disfranchising convention of 1902";⁴ (b) "the percentage of Virginia's male (white and Negro) residents over 21 who took part in presidential balloting in 1900 was 57%, in 1904 (after the 1902 convention) it dropped to 28%, and by 1940 the percentage of men and women

Virginians over 21 who took part in the presidential election was only 22%";⁴ (c) "Only 2,561 of Richmond's 39,489 Negroes of voting age paid their poll taxes for the required three year period in 1944."⁵

Just how many Richmond white working-class members paid their three-year required poll taxes in 1944 is not known. Our Virginia CIO-PAC estimates, however, that there was a smaller proportion of them to the total potential white vote than there was between the Negro paid-up poll taxers and their total potential vote.

Why hasn't a greater proportion of the white and Negro potential voters of Virginia paid the poll tax? First, because they have not been aroused or educated to realize the importance of voting; second, because they have felt that candidates for public office, sympathetic to their interests, had no chance to defeat the dominant Byrd Machine candidates; third, because of the burden of the tax itself; and fourth, because the great majority of them have not been billed for the tax by the Byrd Machine commissioners of revenue as required by Virginia law, and they have, therefore, neglected to pay it.

Pay-Your-Poll-Tax Campaigns

Under the leadership of Virginia CIO-PAC and of the Virginia Voters' League, a Negro organization headed by Dr. Luther P. Jackson of the State Teachers College, Petersburg, a dynamic educational program has been carried out all over the state during the past few years under the slogan, "Pay the poll tax in order to abolish the poll tax."

Posters, pamphlets, speakers over the radio and public-address systems, as well as shop and block workers, have all been utilized in a drive that brought the slogan to the attention of not only the labor and Negro groups, but also to the church and small businessmen's groups.

In consequence, the number of paid-up poll tax union members and liberals, both white and Negro, has gone up by leaps and bounds. To illustrate, in 1943 only 2,097

⁴Moss A. Plunkett, *The Skeleton in Democracy's Closet*, p. 3.

⁵Henry Lee Moon, *The Balance of Power: The Negro Vote*, p. 157.

⁶Henry Lee Moon, *The Balance of Power: The Negro Vote*, p. 74.

colored citizens in Richmond had paid the qualifying poll tax. In 1944 the number reached 2,561. For the congressional elections of 1946 there were 3,800. When the books for poll tax payment were closed in May, 1947, there were 6,230 colored citizens on the rolls and today (July, 1948) it is estimated that there are over 7,000.

Richmond is not an exceptional case (though the work of its Negro Civic Council has been distinctive in this field) for similar substantial increases in the number of paid-up Negro and white poll-taxers have been recorded in Danville, Suffolk, Nansemond County, Norfolk, Roanoke, Covington and other Virginia communities.

Registration

Bearing in mind that "a bad candidate with 10 votes will beat a good candidate with 1,000 supporters who forgot to register," the joint American Federation of Labor, Railroad Brotherhood and CIO labor groups have been pushing a registration campaign simultaneously with the "pay-your-poll-tax" campaign.

It has necessitated the organization of classes for adults to teach them how to read and write and to understand the questions set forth by the registrar. Occasional difficulties have been created by reactionary registrars even refusing to register our *literate* Negro union members. On the whole, however, they have been cooperative.

The net result of the two campaigns has been an ever increasing number of qualified white and Negro voters in Virginia.

The Election is the Pay-Off

Outstanding among the recent consequences of the PAC labor and Negro campaigns has been the election of W. H. C. Murray, president of the Richmond Central Trades and Labor Council, AFL, to the House of Delegates, the lower branch of the Virginia state legislature. Murray ran in the August, 1947, Democratic primary (the determining election in Richmond) on a coalition ticket with Oliver W. Hill, a young Negro attorney, and received 6,500 votes—an analysis of which indicated that at least 40 per cent were cast by Negro voters. Hill, with a total of 6,313, of which it was esti-

mated that 1,200 were white votes, missed the nomination by the narrow margin of 187.

Delegate Murray, the first labor man to sit in the Virginia Assembly for ten years, motivated by deep religious and labor convictions, introduced six bills, one to repeal the anti-labor law and five to repeal existing statutes requiring segregation of the races in public carriers and places of assembly. At public hearings on the five bills in February, 1948, seven of the witnesses in behalf of the bills (no one appeared in opposition) were white men and women prominent in the religious, educational, and social-welfare activities of Virginia. Protestant, Catholic, and Jewish clergymen testified at the hearings in favor of the bills but to no avail. The bills were all killed in the House Courts of Justice Committee and Murray's bill to repeal the state anti-labor law suffered a similar fate in another committee.

The introduction of the repealer bills, the hearings, and the defeat of the bills—all contributed to the educational process of making our people politically minded and more determined than ever to use the ballot as an instrument to secure social and economic justice.

On June 8, 1948, they, therefore, went to the polls in Richmond and elected Attorney Oliver W. Hill by a vote of 9,097 (approximately 4,000 of which were white votes) to the nine-man City Council, thus making him the first colored city councilman since Reconstruction days. In this same election T. D. du Cuennois, the CIO Area Director for Eastern Virginia, came within 263 votes of winning the ninth place on the City Council.

The Richmond labor and Negro political victories have attracted nation-wide attention but they do not stand alone in the "Old Dominion State." A CIO man has been a well thought of member of the Bedford County board of supervisors for some time and a Negro, elected with CIO support, has been serving very acceptably on the Nansemond County Board. An AFL printer, backed by the joint efforts of the various labor groups in Danville, was elected to the city council of that city on June 8th, of this year, while on June 28th a Negro dentist,

who has the confidence of organized labor, was appointed to the school board of Roanoke—the first appointment of a Negro to a school board of a Southern city in decades.

What of the Future?

These victories, while few in number and relatively unimportant, have nevertheless made an impression upon the conservative political leaders of Virginia. They are now (July, 1948) asking, "Will the votes of Virginia white and Negro workers and liberals play an important part in the election of Virginia's nine Congressmen and United States Senator in the August 3, 1948, Democratic primary and in the November 2 general election?"

Astute political observers are answering these questions by predicting that organized labor and the Negroes will play significant roles in all of these elections, that in one or two they may be the deciding factor in electing a progressive as over against a conservative. We are hopeful that these predictions will come true in part at least, though we realize full well that at this stage of our poli-

tical development we must be content with small gains.

Our dreams of equitable representation in Virginia's city councils, county boards of supervisors, in the state legislature and in Congress at Washington, D. C.; our desires for the repeal of unjust city, county, state and Federal legislation; and our hopes for constructive social legislation in both domestic and international fields—all depend upon our continued efforts to get all of our people to become first-class voting citizens and to get them, in the words of John Wesley, "to vote for the candidates of nobler character who would support humanitarian and Christian principles."

In view of the fact that Virginia religious educators are also endeavoring to get their people to become first-class voting citizens, they are finding they have a common objective with workers' educators in the training of citizens to utilize the ballot for the building of a just social, economic and democratic political order.

IS PROTESTANTISM CLASS-CONSCIOUS?

This question was partially answered in a recent study made by the Office of Public Opinion Research of Princeton Department of Psychology. Previous assumptions have been that it (Protestantism) was much more a "middle class man's club" than was the Catholic church. An opinion poll by Prof. Hadley Cantrill in 1939-40 had already indicated "that Protestantism had a larger representation from the lower class and Catholicism more middle-class members than popular generalizations have assumed."

The recent study, made for the Federal Council's Information Service, reported:

An almost exact parallel between the Roman Catholic and Baptist constituencies—with two-thirds of their membership in the lower economic stratum.

Methodist, Presbyterian, Lutheran, Episcopal, Jewish, Christian, Congregational, Christian Science, and Reformed groups have a larger middle-class population than the national population.

Presbyterian, Episcopal, Jewish, Congregational, Christian Science, and Reformed have a larger proportion of upper class members. Christian Scientists are at bottom of list in lower class members.

Methodist, Presbyterian, Episcopal, Jewish, Congregational, Mormon, and Christian Science groups have a proportionately higher educational level than the population as a whole.

Baptists lead in the proportion engaged in man-

ual service—Catholics are second. Jews and Christian Scientists lead in the white collar group. "Baptists have more unskilled laborers than the Roman Catholics, Mormons three times as many, and Jews are 'almost invisible in unskilled labor category.'"

Thirty-five percent of the 12 Protestant groups voted for Dewey, 37% for Roosevelt,—20% did not vote. 20% of Roman Catholics voted for Dewey; 53% for Roosevelt. Episcopalians voted for Dewey 44% to 33%. Reformed and Congregationalists gave twice as many votes to Dewey as to Roosevelt.

Union membership was higher—much higher—among Catholics than Protestants.

Asked whether the government should guarantee steady jobs and a satisfactory standard of living as over against each person being on his own, Roman Catholics and Jews led in favoring guaranteed economic security; Congregationalists and Christian Scientists led in favoring free enterprise with Presbyterians and Episcopalians not far behind.

As to relationships with Russia, responses were classified as Warm; Friendly, but wary of concessions; Cool; and Frigid. "The Jews are far in the lead in the first, and Roman Catholics and Methodists almost identical—12%. Episcopalians lead in the second; Roman Catholics and Episcopalians about the same in the third; and Baptists lead in the fourth." (Condensed from Information Service, 5/18/48, and the Churchman, 6/15/48).

IX

Potentialities Of Social Action IN THE LOCAL CHURCH

EDGAR M. WAHLBERG

Mt. Olivet Methodist Church, Dearborn, Michigan.

PROTESTANTS ARE confronted with the challenge of understanding and doing something about the social issues and problems of the present momentous revolutionary period. Protestants have had a tremendous influence in developing a way of life as represented in Western democracy. Their contemporaries, such as Communists, Fascists and Catholics, realize that there is a revolution and have geared themselves to it according to their respective objectives and patterns of life.

Protestants must rethink and restate the needs of men. Until they have done this they can be jostled out of the way by the onrush of movements which gather around a human need and give vitality to Fascism and Communism. If democracy is saved in America and the world, Church people will have to take a hand. To do this they will have to know more about God and more about men.

Local Church

The problem relates itself to the Local Church. In the Local Church people are exposed to the weekly sermon on our Christian faith and the implications of that faith to modern life. Ministers have a sincere, if not a passionate outlook, and are demonstrating a capacity for Christian love and spiritual leadership. The secret of effectiveness is in participation on the part of the members. Learning the truth is related to doing something about it and this is especially appropriate in the field of Social Action. It is not uncommon for Churches to appoint committees on temperance, industrial relations, racial understanding and peace, but in the confused conditions of life and the other activities of the Local Church, it is often difficult to get

these committees to perform.

The resources of Social Action are overwhelming when we consider the pressure and propaganda of labor unions, business associations, political platforms, newspapers and the proponents of privilege and special interest. Church people are impressed one way or the other, or are confused with conflicting ideas. Some have their minds closed, but there are many Christians who share a desire to think through economic and social tensions in order to clear the way for a more deliberate Christian confidence and leadership. The local Church has the urgent responsibility to outline a program in which Protestants may effectively do their part consistent with their basic Christian faith.

Protestantism is blessed with over-all and national organizations to promote Social Action and specific social needs. The efforts of these organizations are often frustrated and are sometimes in conflict with Local Churches because of the fact that there is little intelligent co-ordination with the members of the Churches. It is important for the Local Church to find some way in which its life is rooted in the basic problems of the community and democratically related to its State-wide and National leadership in these fields. Someone should be responsible for research on the Local Church level and integrate the experiences of the Churches and to inform these of the more successful activities in the Local Churches. Perhaps the experience of Mt. Olivet Methodist Church in Dearborn, Michigan, will have its value in helping other Churches to formulate a program.

A Case Study

The work of Mt. Olivet Church has been

divided into seven divisions made up of the Board of Education and six Commissions as follows: Social Action, Promotion, Worship, New Sanctuary, Stewardship and Personnel. All the committees of the Church have been grouped under the various Commissions. Each Commission is headed by a chairman and co-chairman who are responsible to the Official Board and the Minister. The Social Action Commission is made up of the following committees: Temperance, Credit Union and Co-Operatives, Industrial Relations, Peace, Hospitals and Homes, Racial Understanding and Forum.

A meeting was called at the beginning of the year in which each committee adopted a minimum program. Two Social Action conferences have been held during the year. At the end of the year each committee handed in a written report of its activities for the year and the recommendations for the coming year. I have just received reports of the committees and the summary report of the Social Action Commission made by the co-chairmen. The report speaks for itself and is, no doubt, helpful because it represents something that has been actually accomplished in a Local Church.

It might be said that Mt. Olivet Church is an "average" Methodist Church. Its membership is made up of people from all walks of life, except the wealthy. The membership may be classified as follows: Industrial workers — 39%; Small businesses and white-collar — 31%; Professional — 22%; Others — 8%.

It should be mentioned, for a better understanding of the report, that the Church sponsors in the Spring and Fall, series of Family Fellowship Supper Services. The Commission has had the responsibility for providing as many programs as the Commission desires. The average attendance at these Wednesday night meetings has been a little over three hundred.

The report follows:

Report of the Social Action Commission

April 1948

Entire Commission

Activities

1. The entire commission met twice

during the year at supper meetings with about 40 attending each time. Plans were made at the first one in October; and, at the second one in January, each committee chairman reported to the rest of the commission.

2. The committee chairman had several planning meetings, met with the Social Action Committee of Central Methodist Church, and sponsored a series of four discussion meetings on social questions, as follows:

April 7 "Is Russia a Threat"

April 14 "How Can We Know the Truth"

April 28 "Can War Be Prevented"

May 5 "The Place of the Church in These Critical Days"

3. Subscriptions to the bulletin of the Methodist Federation for Social Action and other information publications were promoted.
4. The Commission spearheaded a project to send the Minister to the Washington Conference by Church people to avert war. On his return special meetings were planned with young people and the congregation to hear his report and to act on recommendations.
5. The various committees prepared articles from time to time, which were published in the Community News, on race relations, industrial and labor problems, credit unions, co-operatives, world conditions, social service projects, C.A.R.E., temperance, U.M.T. and military conscription, the United Nations and the promotion of peace.
6. The Commission in co-operation with the Literature Committee provides reading materials for the Church library, such as: five copies of To Secure These Rights and P.M.'s analysis of the President's Committee on Civil Rights, the United Nations World, Co-Operator and other Co-Op literature, In Fact, the Christian Century, Chinese News Service, British, Palestinian, E.R.P. releases, Labor papers and other information services.
7. Sponsored and presented outstanding

moving pictures on human problems and relations to Fellowship series, Youth groups, Men's club, Church school, etc., such as: Touching the Untouchable, Who is My Neighbor, Here is China, Boundary Lines, Defeated Peoples, the People's Charter, Holy Land Today, It's the Brain that Counts, Beyond Our Own, Seeds of Destiny and There were Three Men.

Recommendations

1. Retain the commission form of organization.
2. Retain the Social Action Commission supper meetings for planning and reporting.
3. Contact all proposed chairmen for nomination; to obtain acceptance before nomination.

Committee Reports

Temperance Committee

This committee presented the subject of alcoholism on two different programs during the year.

Credit Union and Co-Operative Committee

Activities

1. Sponsored one of the February Forum meetings.
2. Sponsored one of the Fellowship meetings in March.
3. Secured endorsing statements for Co-Ops from the Official Board and Rev. Wahlberg.
4. Sent a letter to church members who were not members of a co-operative.

Industrial Relations Committee

Activities

1. Sponsored one of the February Forum meetings.
2. The chairman attended the conference on "The Church and Economic Life" at Flint.

Recommendations

1. Hold meetings on industrial relations between representatives of management and of labor every two months.
2. Sponsor a Forum meeting in the Fall or Winter.
3. Visit other Churches and discuss problems of interest.
4. Make discussions of a positive nature rather than negative in nature.

Peace Committee

Activities

1. Reporting of pertinent books and

articles.

2. Promoting of letters and petitions to Congress.
3. Sponsoring of Dr. Scott of Kalamazoo at a Fellowship night. Her topic was Russia.

Recommendations

1. The committee should seek a better understanding of social problems of the metropolitan area.

Homes and Hospitals Committee

Activities

1. Wrote an interesting article for the Community News on the history and program of the Methodist Church regarding homes and hospitals.
2. Sponsored a plea for funds to help finance an addition to the Chelsea Home for Aged. (Mt. Olivet has contributed this year about \$350.00 to the various home and hospitals in this country and in foreign lands).

Forum Committee

Activities

1. Sponsored two series of Sunday evening Forum meetings, eleven altogether.

Recommendations

1. Perhaps discussion meetings should replace Forum type.
2. Include topics pertinent to understanding of human personality.
3. Perhaps the program should be expanded into the community.
4. Youth should be encouraged to take part.

Racial Understanding Committee

Activities in this Field

1. A group of WSCS members visited the Peter Pan Nursery for Negro children and presented a gift of \$25.00.
2. The committee sponsored a Fellowship night program in which a Negro singer and two Negro leaders participated.
3. The Young Married Club is planning a Spring meeting with a comparable Negro group.

Recommendations

1. It might be considered that the accomplishments of this committee are felt rather than seen.

Comments on Report

The summary report does not carry with it some of the more human statements which

may have significance, such as the following: From the report of the Forum Committee — "One of the roads ahead is setting a tone of Christian love in which and through which problems are to be looked at and solved," and, "As one of those whose viewpoint is considerably to the left of center, I like to hear fair criticism of my opinions as I feel this is the only method which will enable me to see the flaws or weak points in my position." From the report on activities of the Labor Management committee, which is led by a "to the right of center" person, is the following statement: "It is recommended that discussions be arranged to bring out the positive or favorable points on both sides of an issue and not the negative." From the Peace Committee — "Our committee has helped lay down three barrages, with Congress as the target. These have been directed against U.M.T. as well as the draft. They have taken the form of personal letters as well as petitions to key Congressmen."

The credit for this program should go to the co-chairmen who are consecrated Christians and are devoted to the Christian way of life and to the wide participation on the part of the members of the Church. The most significant value was found in the climate created by people of extreme differences in their points of view and who felt that the Christian Church should be a place in which people, regardless of their position, should get together. The Commission has been careful to specify responsibility for opinions and to create an atmosphere of absolute freedom of speech. Each one is entitled to his own opinion. Each committee can speak for itself and has the privilege of presenting its positions to the Commission and the Official Board of the Church. This has been done from time to time. The Commission has asked the Official Board to take action and to represent their position to representatives in Congress on such questions as civil liberties, the Stratton Bill, the poll tax, co-operatives, civilian control of National and International policies and other questions.

It should be said that the Church has a Credit Union known as the Mt. Olivet

Church Credit Union and a large number of members are interested in the Fordson Consumers Co-Operative and the Co-Operative Milk Route. These projects were organized during the pastorate of Owen M. Geer, but, for the most part, belong to the community as a whole. These activities are examples of what many Church people could stimulate and are the result of interest and participation in an educational program.

Dearborn is an industrial community where there are terrific racial and industrial tensions. The Detroit area reflects these tensions in a number of Fascist-type movements. On the other hand, Churches find it difficult to face-up with social issues. It would seem to be safer to ignore them. Closer analysis reveals that Local Churches are remiss in their responsibility if they do not find some way to deal with these issues. It is unsafe not to deal with them.

Church people who do not organize within the framework of their Local Churches to consider such issues miss the most vital opportunity to understand problems in their proper perspective. In the fellowship of such efforts they are able to take their place as Christians. They will break down the vacuum of suspicion which exists between people of different points of view and will develop a spiritual confidence with all the members of the Church. They will find many ways in which they can work together regardless of the pressures which drive them within their own special interest areas. Churches which do not take advantage of work in this field underestimate the potentialities and dangers of the negative forces which take advantage of the crucial frictions and tensions that exist in racial and industrial sections. They will find opportunities to work together on human problems and have pleasure in solving them. There is no area which brings greater satisfaction to a human being than in working together within the Local Church and sharing the outreaches of the Church into national and international conditions. The greatest satisfaction of all is the knowledge that these persons are followers of Jesus Christ and that they are doing the will of the Father.

X

THE UNIVERSITY OF WISCONSIN School For Workers INDUSTRIAL RELATIONS INSTITUTE For Church Leaders

ERNEST E. SCHWARZTRAUBER

Director, University of Wisconsin, School for Workers.

FROM JULY 11 to 24, the University of Wisconsin School for Workers held its sixth annual Institute in Industrial Relations for Church Leaders. This summer educational service of the School for Workers was initiated in 1943 with the support of the Industrial Division of the Federal Council of Churches of Christ in America. During the past two years in particular, the Religion and Labor Foundation has added its cooperation in securing enrollment and faculty.

An enrollment of twenty-eight ministers was secured in 1943. The ministers came from twenty-seven cities and twenty-six states. The 1947 institute had an enrollment of thirty-two, coming from twenty-eight cities, nine states and one foreign country. The enrollment has, through the past five years, approximated thirty. The distribution by cities, states and church membership has varied widely from year to year. In 1947 the enrollment was predominantly Congregational, Episcopal and Evangelical and Reformed.

Apart from these statistics of the yearly enrollment are the more significant facts of the function of the Institute and the opportunities offered for close contact with trade unionists present at the same period in institutes of their own. It is in these two facts that the church leadership institutes are unique both for the members of the church institutes and for those of the trade unionists. This requires elaboration.

The curriculum for the church institutes

has placed chief emphasis upon the study of our present day economic system with particular reference to the function of the trade union movement in it. This involves special consideration of the ways by which the church can play a more effective role both in our economic system generally and in the labor movement in particular, all towards the building of God's Kingdom on earth. In other words, it has been the hope of those of us cooperating in this program, that the church will come increasingly to accept as one of its primary functions its responsibility for active concern in the social, economic and political as well as in the spiritual life of individuals and nations.

In turn, the School and its cooperators believe trade unions have much to contribute out of their struggles and aspirations toward vitalizing the life of the church. One of the dangers facing the church is its far too great preoccupation with the middle and upper strata of society. In so far as this is true its economic support thus becomes a primary factor in its narrowed outlook on the problems and needs of working people who because of this fact then pass by its doors. This is tragic for the church, for workers, and for all other groups as well. Working people by their very numbers are a group who can save the church for its historic mission if they receive the support and encouragement they need in their day-by-day struggles for the fuller life.

Curriculum

Towards these ends the School for Workers in cooperation with national church and labor organizations sets up each year a program three fold in its nature. First, the curriculum and institute faculty are of primary importance. This summer the courses of study and faculty were as follows:

- a) The Trade Union Movement in American Society
Professor Selig Perlman—University of Wisconsin Department of Economics.
Discussed the role of the labor movement, especially in the past two decades, in the re-alignment of the social forces in America. The course stressed not only "structures" such as collective bargaining systems as methods of social control but also "values",—management's, labor's and the public's.
- b) American Economic Trends
Darel McConkey, writer, former staff member of Kilgore Committee, investigating cartels, recently Chief Editor, United Nations, Food and Agriculture Organization.
Current trends of our economic system were analyzed including monopolies and cartels. Basic factual material were given on the price, wage and profits situation today.
- c) Current Labor-Management Relations
Morris Weisz, Chief, Industrial Analysis Section, National Labor Relations Board.
This course covered the present status of union and management relations endeavoring to explain some of the collective bargaining issues involved as well as the changes which had taken place since the enactment of the original Wagner Act.
- d) Community Action Workshop
Francis W. McPeck, Industrial Relations, Council for Social Action.
In this course both church leaders and union members dealt with the practical methods which might be employed by both groups on special problems such as discrimination, prices, political action, housing, full employment, etc.
- e) Workshop on Church-Labor Cooperation
John G. Ramsay, CIO Public Relations

Representative; Executive Board Member, Religion & Labor Foundation.

This workshop for union members and church leaders was devoted to the exploration of methods of cooperation between unions and churches. Practical experiences in establishing local religion and labor groups, specific contributions to be made by both groups, and projects which can be mutually undertaken were discussed.

- f) Union institutes were offered the following courses which were attended by church leaders:
Trade Unionism, History, Structure and Function.
Labor Legislation
Bread & Butter Economics
Political Education Workshop

As can be seen, provision was made for church leaders and workers joining their class work in specific areas. This is the School's second objective for the institute. Here will be opportunities for actual interchange of ideas, and the ironing out of conflicting attitudes and opinions. In these courses, workers and churchmen are encouraged to draw not only upon the teacher's knowledge and experience but also upon one another.

Thirdly, church leaders, workers and faculty all live in the same housing quarters where opportunities for mutual understanding are particularly possible. For example, all eat in a common dining room which makes for many informal chats, conversations on matters of mutual concern and just plain living together.

Likewise, without any set rules or requirements, churchmen and workers room together. On certain evenings, time is set aside for motion pictures of social and entertainment value. Evening lectures by University authorities in the field of labor and common social interest, by government experts in the field of labor, by visiting leaders from the ranks of labor, and people from foreign governmental and labor connections—all make for enrichment of experience of both workers and church leaders.

The time allotted for entertainment is equally valuable in molding all groups into

a working whole. Afternoons, following class work during week days, are the student's own to use as he wishes. Our recreation director and his assistant are on hand each afternoon and evening to encourage group play whether in swimming in Lake Mendota from the School's own pier, or in boating, fishing, hikes, bicycle tours, guided tours to places of interest in Madison and many nearby points, soft ball games, tennis, golfing and the like. Early in the two-week period, a joint picnic at one of Madison's beautiful parks gives everyone a happy outing and, from our experience, a most valuable means for removing any homesickness, and strangeness toward one's fellows.

It should not be overlooked that the School places great emphasis upon complete non-discrimination in the make-up of its institute membership. There is no distinction because of race, color or creed. The church leaders will be present when three other institutes of workers are present. In these worker groups there will be AFL, CIO and Indepen-

dents. Many nationalities and races will be present, and in such an experience of studying with, living with and playing with one another in an atmosphere of complete equality, old prejudices have a chance to be exposed, ameliorated and, as we always hope, eliminated.

Such programs as ours need to be carried out in like manner in other geographic areas of the United States. Our own could well be confined to states in the Midwest and South. In other areas where universities may eventually offer summer educational services, institutes for church leaders in conjunction with institutes for workers should be offered. National church bodies are increasingly offering to their own church leadership, courses with some emphasis upon industrial problems. But the value of daily contact with workers in mutual relationship as we are developing it at Wisconsin is absent. Hence the need for expanding the church-trade union educational collaboration. This is becoming an increasingly vital activity to be encouraged by our universities.

MERGER OF EIGHT PROTESTANT INTER-CHURCH AGENCIES will likely come about not later than spring of 1950 (*Christian Century*, 6/23/48). Name will be the National Council of the Churches of Christ in the United States of America. Bodies intended to be included are the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the United Stewardship Council, the Missionary Education Movement, the National Protestant Council for Higher Education, and the United Council of Church Women. Twelve denominations have approved the integration—among them most of the larger ones. Dr. Luther A. Weigle, dean of the Yale Divinity School, is chairman of the merger committee; and a fulltime executive secretary has been employed in the person of Dr. Earl F. Adams of the Protestant Council of New York City.

WHAT PRICE JEWISH EDUCATION? is the title of "A Proposal for Uniform Tuition Fees for Bureau-Affiliated Schools under the Los Angeles Jewish Community Council. Dr. Seman, who is related to this project, points out that it is not a parochial school system, in that the children attend the regular public school going to their Jewish school after regular school hours. In brief, the plan calls for these items:

1. Tuition fees are fixed at \$60 per year, payable in four installments; the first installment to be paid at time of registration.
2. A uniform contract form is to be devised by the Bureau of Jewish Education in Los Angeles (under L. A. Jewish Community Council).
3. Quarter, half, or complete scholarships are to be provided where parents are not financially able to pay.
4. Rates may be granted where more than one child per family is enrolled, in accordance with a schedule to be determined.

Teaching Christian Education

A WEEK FROM A PROFESSOR'S DIARY

ADELAIDE T. CASE

It is with sincere regret that the Religious Education Association records the death of Adelaide Teague Case on June 19, 1948.

Dr. Case had been teaching religious education for over a quarter of a century. She was on the faculty of Teachers College, Columbia University from 1920 to 1941. For the past seven years she had been Professor of Religious Education at the Episcopal Theological Seminary, Cambridge, Massachusetts, being the first woman to be a professor of religious education in an Episcopal Theological Seminary.

Miss Case was an enthusiastic member of professional religious education groups. Her graciousness, her winning smile, her willingness to share, her clarity of expression, her devotion to the Church and to religion enriched the lives of many — both students and rank and file church members.

She advanced the cause of religious education in the class room, in churches and in the lives of those whom she met.

She had long been active in the Religious Education Association and was a member of the Board of Directors at the time of her death.

This article on "Teaching Christian Education" is from a diary of Dr. Case. It is printed as she wrote it and is a tribute to her noble life.

Editorial Committee

WITH THE renewed interest in Christian Education throughout the Church there is a very general curiosity about the work of teaching Christian Education in a college or seminary. What actually does an instructor do? To answer this question I shall give a diary account of a very ordinary week. The account will speak for itself. If it interests some of its readers in a vocation which has great satisfactions and which needs more recruits, it will have served its purpose.

Sunday

In the morning, I went to the Church of the Advent with Carl Liu, a Chinese graduate student whom I am helping to get to know the churches around Boston. He marched in the procession and sat in the chancel and the rector referred to him in a most friendly way. Mr. Liu and I had dinner at the rectory with Mr. and Mrs. Hale. Mr. and Mrs. Perkins and their son Bob were there too. They had all been in China, and Bob's interest was so stimulated by his army experience that he now has a full-time job with United China Service. Everybody liked Mr. Liu and I think he had a good time.

After I got home John C.— came in to talk

with me about his Sunday school class at Trinity. He had a thrilling time today. He said he gave them the whole business — justification and grace, and incidentally, revelation and heaven and hell!!! He said he interpreted the whole thing in words that they could understand and then gave the right names to the concepts and they just ate it up, at least the bright members of the class did. He wanted the names of some books on saints which they could read at home, particularly women saints. As a text he was using "Climbers of the Steep Ascent." I suggested various books, by Mackaye, Bainton, Waddell, Davidson, Washburn, and showed him some of them. He also wanted to talk about a re-grading so that his High School children would be graded by intellectual maturity not by age or necessarily by school grade. They all go to different schools and the standards are markedly different. We discussed group grading for the whole school, with some arrangements for adjusting within that scheme . . . I didn't discourage his wholesale theological exposition as perhaps I should have done.

While we were talking, Professor B.—,

who teaches Church History, came in. He added *The Golden Legend* to my list of books about saints. He stayed for an early supper with the family.

At seven o'clock I was called for by three young people and driven out to West Roxbury where I preached at a Lenten service in the Episcopal Church. This is one of a series of interdenominational services held at a different Church each week. The attendance was 135, with quite a number of young people in the congregation. I spoke on Christian Simplicity, using as a text II Corinthians 11:3. The rector, Mr. Kingman, a former student, was ordained priest today so it was a big day for the parish. The ordination was in another town but there was a huge reception in the parish house this afternoon. Five hundred came. It is easy to see that Mr. Kingman is already beloved in the parish and community. Many people spoke to me about him. I met his wife and three children and also a mother and aunt. It was good to have some share in this day which will be so memorable for him.

Late in the evening Mr. C.—, a Junior student came in. He had just come from a day with students at Winthrop Hall in Harvard, and he said he needed some more "orientation." His plan is to call on the 120 Episcopal men in Winthrop, spending his Sunday afternoons and evenings on this project. Winthrop is the hall where he lived as a student before going into the navy, so he knows the situation well. He has prepared some excellent questions on religious interests to use as a background for a guided interview which he will have with each man. He showed me some results. He believes that the initial interview will yield helpful information and that in many cases it will be stimulating to the men interviewed and will lead to further contacts. He is in touch with the Episcopal chaplain and working with him. I suggested that he write a full report at the end of the term and perhaps prepare an article. Good man. Interesting ideas.

Monday

In class I returned papers with comments. Gave assignment for the week: Describe the 8th century B.C. so that its significance would

be clear to a group of Church School teachers. Gave Biblical references and suggested other reading. Summarized children's needs at different periods and discussed a developmental approach to the Bible.

Worked in the library.

Mr. True from Waltham discovered me in the library. He is a layman, a salesman, recently returned from the service. He wants me to speak to the teachers (about fifty of them) in the Methodist Church in Waltham; this to be the first of a series of four in a teacher training plan. He himself is a teacher, and he tells me that the young people whom he taught a few years ago "run the place" now; he is very proud of them. He comes from a committee of lay people who want to improve the Sunday School and help the teachers, some of whom are new. I said I would come and we fixed a date. We talked about titles and decided on, "The Fun of Teaching." He asked me how much I would like for a fee and I said I would be glad to receive whatever they gave me. He said, Would five dollars do?, and I said, Yes indeed.

Mr. R.—, an Indian student from Bombay, came in for his Reading Class. He is working for a Ph.D., a competent man. He has been sick in bed for eight days. He will continue to read Brubacker this week and will try also to read Chave's new book, *The Functional Approach to Religious Education*. He will prepare a paper showing the help they gave him for his situation. He wants to go back to Bombay with a plan for teaching religion in the schools of the new government on a purely nonsectarian basis.

Mr. E.—, a Junior student, came in to complain about his grades. He works hard. For the last paper he read the assignment in the Bible three times, and spent six hours over his map. We talked. He has never opened the Bible before he came here. He came because he is interested in people and wants to help them.

Wrote 15 letters in late afternoon and evening . . . About getting a college girl whom I met at a conference into a settlement in Philadelphia . . . A report to our denominational headquarters about some Lenten ma-

terial for next year (I think the manuscript can be cut down and rearranged) . . . To a clergyman in California who has asked me what I think of his starting a parochial school in connection with his church . . . To the dean of a theological training school in Canada to recommend a professor of religious education (I know two possibilities) . . . To a former student who is working for a Ph.D. in New York and has sent me two of her research instruments for my comments (one is all right; the other no good) . . . To a girl who wants to see me about the choice of jobs when she graduates from Windham House . . . Etc, etc.

Tuesday

Went to Andover-Newton Seminary to speak in their chapel at ten o'clock, leaving here before nine. Professor H.— met me at Cleveland Circle. I spoke on field service outside the seminary, using the same talk I gave last week to the students here. Dean Dabney borrowed my notes to use at the Interseminary Field Work Conference next week end, which I can not attend.

In the afternoon John K.— came in to tell me about his weekday class which met today. One of the boys, 10 years old, asked how God could be in heaven and also come down to earth as Jesus Christ. He says he taught them John 3.16 today. He plans to deal with the Trinity next week. He tells stories on religious themes but I don't know just what the stories are. It sounds very adult to me. I have no definite responsibility but I should like to help him. How can I go about it?

Lawrence P.— stopped in. He talked about Brockton where he is. He has many plans for the Church School, organizing a committee, improving standards, getting better resources, etc. He is deeply involved in it and has excellent ideas. He speaks very highly of the rector.

Mr. M.— of Maine, came in. He wanted the names of some possible women who can take the job of director of religious education in his parish. Besides taking charge of the Sunday School and Young People's Society, there is plenty of work with students at the university; also some rural missions which have opened up need educational leadership.

His present worker is leaving. I suggested several people and promised to talk with H.S. who is coming to see me on Saturday and to try to interest her. He would pay an adequate salary and would cooperate with unusual understanding.

Went to a meeting of the Admissions Committee.

In the evening Miss Eddy came to see me. She has been given a job at St. Andrew's Church, Wellesley, beginning on July 1st, with the privilege of going to Union Seminary for the summer session. We considered courses there. She plans to study in or near Boston next year while she is working and then transfer to Union for her B.D. We talked about the possibilities here and also at B.U. and Andover-Newton.

Managed to squeeze in some desk work.

Wednesday

In class today one of the students raised the question of an examination. Should we have final examination when weekly papers are due? Hope this can eventually be decided by a vote of the class. No action today.

In tutorial Martin N.— presented the sermon he was to give before the whole school tomorrow. On doctrine of *Imago dei* as only justification for dignity of man and equality between men. We both agreed that it was confused and unsatisfactory. He will make another attempt and will come back tomorrow.

Went to lunch with Miss B.—, a former student now teaching Bible and social studies in a nearby school. She has great ability as a teacher and I always look forward to our discussions and to the reports of her work. Today she was feeling tired and I think somewhat discouraged, and had very little to say for herself. She plans to come to the Northfield Conference on Religious Education and I shall see her there.

Arthur W.— came in about his field work. He has been given a good deal of responsibility at Advent for the Club of college students which meets twice a month on Fridays. He has also been asked to teach in the Sunday School in Roslindale, taking a class of High School people on Jeremiah; no fee

for this. He needs money and after some conversation, I agreed to recommend that the Seminary grant him \$10 a month. The Advent will give an equal amount. He can manage on this plus his \$65 from the government.

Worked on income tax statement.

Professor F.— came in. We discussed the special needs of some of the students.

Had late coffee with the family and three students who dropped in.

Thursday

Went over to Harvard Divinity School to read in the Library. Looked over a collection of books on Women and the Church which the Librarian, Miss Newhall, had put out for me. Worked on the annotated bibliography which I have promised for Mrs. Cavert in connection with her project for the World Council of Churches. Had a fine morning.

In the afternoon dictated for three hours to the secretary who gives me an afternoon a week. Wrote 30 letters. About speaking in Philadelphia; leading a conference in Atlanta; teaching at the Wellesley conference next summer; chairing a meeting at Harvardens, etc. Ordered various pamphlets and tests.

Mr. and Mrs. C.—, John's father and mother, came to call. Talked about religious education in their parish and also about John. We agreed that John has changed his attitude and now is sure of his vocation and thoroughly happy and at home in the School.

Martin M.—, for whom I am tutor, preached in Chapel. I had not seen his new sermon (If he brought it in, I was not available) but it was completely different from his previous effort. It was on Grace. Simple, straightforward and good.

Worked at desk in evening. Stopped to listen with the family to the Town Meeting of the Air. On the situation in Greece. Very exciting and very disturbing.

Friday

In class I presented the new Syllabus from the national department and the outline of courses for a Church School put out by this diocese. Commented on the use of Biblical material in them both. Criticized certain courses in detail.

Visited Professor Taylor's class at his request. Review session today on the literature of the Persian period and its religious value. I made one or two small contributions.

Asked our Librarian, Miss H.— and Miss B.—, diocesan director, to lunch here. Very pleasant. A simple lunch, but it took a good deal of time for preparation and washing up. I haven't time to do this very often.

Edward W.— came in to talk about his next paper and to get suggestions for more material.

Mr. and Mrs. Bennett from Fitchburg called to consult about the details of the Wellesley Conference next summer. Mr. Bennett is the head of the conference committee of three. He will himself teach a course on Religious Drama and he will try to gear it into my general course on Christian Education. He will ask Joe Fletcher to serve as chaplain. We had tea together. The Greens came in.

Went to dinner with Professor B.—, Professor and Mrs. J.—, and their friends, Dr. and Mrs. C.— from Jerusalem. B's party. After dinner, most of us came back here and spent the evening discussing the situation in Palestine.

Saturday

Spent most of the day preparing my two talks to be given tomorrow—in the morning service at North Andover and at Harvardens in the evening.

Helen S.— who is doing graduate work in New York came to see me about work next year. She has been offered about ten jobs. Is weighing a position in Texas against one in Virginia. She is not much interested in Burlington, Vermont.

Played bridge in the evening with two of the family here and Bob, a first rate student, whose game is far better than ours. Good fun.

And so the week ended. Those not mentioned: Chapel twice every day, as a matter of course. Morning Prayer at eight in the morning and Vespers at quarter of six in the evening. Holy Communion on Thursdays. A half hour of quiet meditation every morning before Chapel. Some cooking and house work. The crevices filled up with reading.

Significant Evidence

ERNEST M. LIGON

Professor of Psychology, Union College

The purpose of this column is to keep religious educators abreast of relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

All of these abstracts are from Psychological Abstracts, and used by permission of that periodical. The abstract numbers are from the original journal. All of the abstracts given below are from Volume 22, 1948.

The central role of music in religious education and its use with all age levels makes it vitally important that religious educators keep in close touch with all scientific study of the child's growth in it. This paper is especially significant and should be read in the original journal by all who are concerned with music training.

2077. MURSELL, JAMES L. (Columbia U., New York.) A TENTATIVE GROWTH GRADIENT IN MUSIC. *Music Educators J.*, 1947, 34, 18-19.—The following growth stages are suggested as forming useful categories: (1) undifferentiated but significant emotional response to tone; (2) beginnings of differential response to tonal patterns; (3) beginnings of patternwise differentiation; (4) beginnings of responsiveness to different tonal media; (5) beginnings of responsiveness to different types of music; (6) beginnings of response to and interest in the rhythmic component; (7) beginnings of contact with standard instruments and their music; (8) beginnings of definitive achievement with performing media, particularly the voice; (9) creative and compositional activities differentiate more explicitly; (10) true specialization.—P. R. Farnsworth.

This is a fourth report on one of the most significant studies in the history of psychology. Religious educators will find these four volumes worth many hours of study. Consider, for example, that this volume shows the gifted group to excel the unselected group many times more in native endowment and skill than in character. In volume two, note that three of the four distinguishing characteristics of men of eminence are teachable and not all of them are basic character traits.

2080. TERMAN, LEWIS M., & ODEN, MELITA H. (Stanford U., Calif.) THE GIFTED CHILD GROWS UP: TWENTY-FIVE YEARS' FOLLOW-UP OF A SUPERIOR GROUP. Stanford, Calif.: Stanford Univ. Press, 1947 xiv, 448 p. \$6.00.—This is the fourth volume in the *Genetic Studies of Genius series*, and its chief aim "is to give as complete a

picture as possible . . . of what the group is like at the end of the first 25 years of testing and observation." The book contains an over-all report of the work done with the California group of gifted subjects from 1921 to 1946, and the greater part of its 26 chapters is devoted to a summary of the follow-up data obtained in 1940 and 1945. Consideration is given to mortality and health, mental health, education, vocations, marital adjustment, achievement, war records, etc. A new test, Concept Mastery Test, for measuring adult intelligence is described. The final chapter includes an appraisal of methods used, a list of generalizations believed to be warranted by the results to date, and plans for the continuation of the study. 115-item bibliography. (See also 1:162 and 5:1260.)—J. L. Gewirtz.



The problem of discipline is a very important one for character education. Many will remember an earlier study by Vernon Jones showing that discipline and morale are so intimately related to each other which means that we need many studies such as this one on which to base a wise guidance program. The evidence is far from being all in on this basic question. All educators, religious and secular, ought to keep fully abreast of the evidence.

2086. JONES, ALMA H. (Iowa State Coll., Ames.) CONSTRUCTIVE DISCIPLINE. (Rev. ed.) *Amer. Inst. Fam. Relat. Publ.*, 1947, No. 215, 21 p.—"Constructive discipline consists in such guidance as will enable the child in due time to make wise decisions without a helping or hindering hand. This is accomplished by the gradual substitution of 'inner authority' for 'outer control.' The goal is that of helping the child to develop traits that prepare him to live in a democratic society, which requires self-reliance, as well as concern for the welfare of others." The author points out that child conservation is the goal of discipline, also that the child has a right to direction and guidance. Democratic, autocratic, and anarchistic types of discipline are discussed, as well as the values of various methods of discipline. Sections are devoted to general aids in discipline (keeping the child

physically fit, consistency in demands, etc.), methods of punishment (bodily punishment, isolation, etc.), and rewards (approval, allowing pleasures, building self-respect).—L. H. McCabe.

When one considers all the sentimental opinion that has been propagated in the name of "leadership training," it is obvious that such studies as this one are important bases for a more effective use of this human capacity.

2122. BENNE, KENNETH D. (*Teacher's Coll., Columbia U., New York.*) LEADERS ARE MADE, NOT BORN. *Child. Educ.*, 1948, 24, 203-208.—Democratic leadership requires attitudes, understandings, skills more complex than those required by the autocrats. Though difficult, these can be learned. Leadership should be seen in terms of functions to be performed in helping groups to grow and to operate productively, not in terms of qualities inherent in certain persons. Two sets of principles are given: one has to do with services required within the group in helping it to grow to greater maturity; a second with services required by any group in keeping the processes of planning, acting, and evaluating productive and geared to the changing environment in which it lives and acts.—G. H. Johnson.

Dr. Johnson needs no introduction to religious educators. His emphasis here on non-directive therapy does. All those who do counseling—and what religious educators do not?—should be familiar with Dr. Carl Rogers' work on non-directive therapy, as one of the significant contributions of recent years in this field.

2176. JOHNSON, PAUL E. (*Boston U. Sch. Theology, Boston, Mass.*) METHODS OF PASTORAL COUNSELING. *J. Pastoral Care*, 1947, 1, (1), (6 p.).—The common methods of counseling used by the clergy, such as exhortation, persuasion, ordering, and forbidding are outmoded and not very successful. The author describes non-directive counseling methods but feels that these place too much responsibility on the client. He proposes a method of responsive counseling, which allows the client the opportunity for talking through his problem as does nondirective counseling. However, he proposes that the counselor enter into the situation with emphatic understanding and accepting responses to the counselor's story.—C. M. Louttit.

All religious educators ought to be well oriented in general educational theory. Dr. Rugg, one of the recognized authorities in this field, is an ideal teacher from whom to learn. This is a book which should be in your library.

2291. RUGG, HAROLD. (*Columbia U., New York.*) FOUNDATIONS FOR AMERICAN EDUCATION. Yonkers, N. Y.: World Book, 1947, xxii, 826 p. \$5.00.—Education in a democracy must be child and society centered; it must be based on a

philosophy of experience. In this systematic appraisal of the foundations of American education, the author critically reviews the developments of the past half century in 4 major areas: psychology, sociology, esthetics, and ethics. Two schools of thought are found in all of these—the mechanical, "thing" group, and the organismic, "force" group. The author's position is with the second of these. Five major parts of the book are devoted to historical and critical appraisals of: (1) psychology with Pierce, James, and Dewey as the key figures; (2) sociology with Veblen as the innovator; (3) esthetics of creative expression illustrated in the dance, and in architecture; (4) ethics in a changing society and the influence of O. W. Holmes, Jr., (5) education, Dewey and the progressive movement and their antagonists.—C. M. Louttit.

It is fairly generally agreed among psychologists that attitudes constitute the basis of all character education and social psychology. It behooves religious educators, therefore, to keep up with all the research in this field. This column will list all of them which have significance.

2307. FINGER, MARIE. (*Knox Coll., Galesburg, Ill.*) THE SOCIAL ATTITUDES OF FRESHMEN WOMEN. In *Hamrin, S. A., & Endicott, F. S., Improving guidance and personnel services through research*, 79-88. (see 22: 2137).—Beginning with the assumption that teachers must have sound, intelligent social attitudes adequately to fulfill their responsibility for forming student attitudes, a study was made of the differences in attitudes relating to "liberalism-conservatism" held by teachers and freshmen teacher trainees. Attitude questionnaire responses collected in 1936 of about 3700 teachers in 43 states were compared with responses collected in 1938 of 100 freshmen women (median age 18) in an Illinois teachers college. Highest agreement (50% or more of each group voted the same way) obtained with respect to such issues as the purpose of education, present-day capitalism, the class struggle, government ownership, and related items. Disagreement occurred in several areas, including items dealing with agriculture, taxes, the Chamber of Commerce, strikes, housing, with a greater proportion of the students in most cases defending a more liberal position than the teachers. The author infers that her findings reveal "not only an insufficient awareness of social, economic, and political issues, but also confusion and inadequate knowledge." She concludes that if potential and present teachers are to fulfill their obligations to lead in the intelligent discussion of vital social issues, they must learn more, be protected by greater academic freedom, "be taught which books and periodicals are the best, meet students' needs not only in the school but outside as well, and accept the leadership in directing students to enlightened attitudes."—P. Ash.

Objective studies of what our youth are doing need to replace superficial, opinionated impressions. This report can be added to the many similar reports of the same kind.

2311. STERNER, ALICE P. RADIO, MOTION PICTURE, AND READING INTERESTS; A STUDY OF HIGH SCHOOL PUPILS. *Teach. Coll. Contr. Educ.*, 1947, No. 932. viii, 102 p.—The leisure language activities of 372 high school pupils were determined by check lists, diary records of radio listening, and monthly records of voluntary book reading. The relationships between and among the following types of scores were determined by correlational analysis: media (comic strips, magazines, radio, movies, etc.), interests (adventure, humor, and love), factors in adolescent life (sex, grade, age, intelligence, etc.). Among the many findings: it is the interest rather than the medium which attracts pupils to these leisure language activities; one cannot predict how much time a student will devote to one medium from a knowledge of the pupil's activity in another medium; factors such as age, sex, intelligence, etc., are only slightly related to youthful choices of interests, media, or specific titles within media. The educational implications of these findings are discussed. 102-item bibliography.—G. G. Thompson.

This interesting study reflects some attitudes of which religious educators ought to be aware in their evaluation of performance records of children.

2329. LOBAUGH, DEAN. GIRLS AND GRADES; A SIGNIFICANT FACTOR IN EVALUATION. *Sch. Sci. Math.*, 1947, 47, 763-774.—From a review of the literature it is shown that high school boys and girls consistently obtain similar scores on intelligence tests, and that boys obtain significantly higher scores on standardized achievement tests, but that girls receive higher school grades and a disproportionate share of academic honors. Suggested reasons for this discrepancy are discussed, and it is finally concluded that girls receive higher grades than boys because most teachers are women, grades are an expression of an overall rating of the individual rather than an evaluation of achievement, and that girls, who are more mature than boys of the same age, are also more conforming and more accepting of teacher regulations.—G. S. Speer.

The factor of motivation is likely to be a central one in all social problems. This one relates to one of our most difficult ones at present—labor relations. Those who speak with confidence in this complex field ought to be fully steeped in such evidence as this.

2356. KELLY, ROY WILLMARTH, & WARE, HOLLIS F. AN EXPERIMENT IN GROUP DYNAMICS. *Advanced Mgmt.* 1947, 12, 116-119.—By properly inducting a control group of new employees, and by largely ignoring an equal group, it was found that nearly all of the former made satisfactory progress and remained on the job, whereas "a high percentage of those who were put to work directly without preliminary orientation training had dropped out." The induction training aims at building confidence and establishing levels of aspiration. Other group methods used were: friendly discussions among freely elected group captains of problems not necessarily related to production; leadership training by regular supervisors' meet-

ings; role playing by representatives of labor and management interchanging positions in group meetings; and the insistence on unanimous agreement before adoption of recommendations. The program is an established part of the industrial relations program at the Harwood Manufacturing Corporation.—H. Moore.

Such findings as these indicate clearly what may be expected from any religious education which uses anxiety as a motivation. This holds for the home as well as the church school.

2511. DIETHELM, OSKAR, & JONES, MARSHALL R. (*New York Hosp., N. Y.*) INFLUENCE OF ANXIETY ON ATTENTION, LEARNING, RETENTION AND THINKING. *Arch. Neurol. Psychiat.*, Chicago, 1947, 58, 325-336.—Reliability coefficients of several psychological tests commonly used by psychiatrists were computed. The effect of anxiety upon performances in tests of attention, learning, retention, and thinking (Kohs Block Test) was investigated. The tests were administered to patients, varying in number from 35 to 64, while in a state of anxiety and retested after an interval during which the anxiety had subsided. The results are interpreted by the authors to indicate that anxiety exerts a determinate effect, upon most subjects, on the level of performance on these tests.—K. S. Wagoner.

2533-34. Research studies of genius are of great value to religious educators. The Terman California longitudinal studies, (GENETIC STUDIES OF GENIUS), the fourth volume of which has just been published, is the classic. These two should be added to the list. It is of vital importance to know how much of greatness is born in us, how much thrust upon us, and how much is the sheer result of effective character education. Human potential is far greater than has been suspected.

2533. BOWERMAN, WALTER G. STUDIES IN GENIUS. New York: Philosophical Library, 1947. 343 p. \$4.75.—This volume presents certain basic facts about 1000 Americans selected from the *Dictionary of American Biography* after deletions were made so that no one was included (1) who was alive when the manuscript was being prepared; (2) who received less than 1.5 pages of text in the D.A.B.; (3) who generally had spent less than half their lifetime in this country (if foreign born); (4) whose name already appeared in Ellis' *Study of British Genius*; (5) who were traitors; criminals; notorious; people with "great weakness of character, or as emotional and physical in expression rather than intellectual"; (6) whose eminence was considered to be due to sheer luck, a single fortuitous incident, or "advancement influenced by powerful friends or relatives." For the 1000 selected subjects there is a summary of such information as the place of origin of subjects, as well as their grandfathers'; the occupations of subject and his father; heredity and parentage; child-

hood and youth; marriage and the family; duration of life; effects of war and illness and many other items. A study of World-Wide genius, included as a separate report, is based upon 1000 subjects selected from names in the Encyclopaedia Britannica to whom one-half or more pages were allocated.—*M. A. Seidenfeld.* ❀ ❀ ❀

2534. BRAMWELL, B. S. GALTON'S "HEREDITARY GENIUS"; AND THE THREE FOLLOWING GENERATIONS SINCE 1869. *Eugen. Rev.*, 1948, 39, 146-153.—An appendix was worked out to show whether the 3 succeeding generations since Galton's time have confirmed his conclusions or not. About 40% of Galton's men had eminent relatives, a proportion much higher than chance. The nearer the relationship, the larger the number of eminent relatives. Eminence was not confined to the same kind of ability. Inheritance, whether through father or mother is not a matter of importance. Bramwell's study included men in law, politics, science, literature, armed services, acting, classical scholarship, and mathematics. Parentage of eminent relatives in the 2 studies is rather similar for various relations, except for sons, who diminished in number in the recent study. If sons are scarce, eminent sons must be even scarcer. Most eminent men are not the sons of eminent fathers, only two-elevenths being the sons of eminent men. Very few eminent men spring from parentage in the lower 50% of ability.—*G. C. Schweisinger.* ❀ ❀ ❀

It is not always easy to distinguish between fact and fancy when evaluating the methods of an enemy nation or of an opposing philosophy. Such studies as this one help us to examine objectively the practices of the Hitler regime.

2560. LEWIN, HERBERT S. (*New School for Social Research, New York.*) HITLER YOUTH AND THE BOY SCOUTS OF AMERICA; A COMPARISON OF AIMS. *Hum. Relat.*, 1947, 1, 206-227.—Baden-Powell's *Scoutmastership* and Schirach's *Die Hitler Jugend, Idee und Gestalt* were analyzed by the method of content analysis. Short stories, editorials, technical articles, etc. were analyzed and coded in terms of the ends which they seemed to aim at; 18 categories were obtained. These categories were computed in terms of percentages and then compared in terms of the SE diff% divided into the diff%, with a C.R. of 3.0 as significant. All coding was checked for reliability by 3 different individuals and only categories with a coefficient of agreement of .85 or greater when computed by means of formula $\frac{2 \times \text{sum of agreements}}{\text{sum checked items}}$ were

used. There are 6 significant differences: (a) (-/-) indicates greater Nazi % emphasis; no sign indicates Boy Scout majority; national loyalty (-/-); national identification (-/-); altruism; religiousness; creativity; determination (-/-). Il-

lustrations of the 18 categories are given for each group and a summary statement follows indicating the significance of each one of these patterns. National identification is the basis for much of the Nazi ideology while the Boy Scout emphases are more on individual and face to face aspects of living and duty.—*R. A. Littman.*

The principle of individual difference is certainly the most important one in psychology from the point of view of the educator. Any educational system which directly or implicitly assumes that all children are alike is doomed to failure before it starts. This research is typical of many which contribute to the evidence which every religious educator ought to master.

2566. VAN DALEN, D. B. (*U. of Pittsburgh, Pa.*) A DIFFERENTIAL ANALYSIS OF THE PLAY OF ADOLESCENT BOYS. *J. educ. Res.*, 1947, 41, 204-213.—By means of dynamometric tests a Strength Index and a Physical Fitness Index were determined for 348 junior high school boys. Groups of 57 boys at the high extreme for each index were compared with groups of the same size at the low extreme with respect to the types of play activities in which they engaged and the time devoted to those activities. Boys in the two high groups exceeded to a marked degree boys in the low groups both in number of play activities and time devoted to them. Boys in the low strength groups participated in games which had a lower degree of organization than the games participated in by the high strength groups.—*M. Murphy.* ❀ ❀ ❀

Dr. Cattell is making highly significant contributions to the psychology of personality both in terms of concept and of methodology. This report is typical of the portion of his work which has special significance for the religious educator.

2577. CATTELL, RAYMOND B. (*U. Illinois, Urbana.*) CONCEPTS AND METHODS IN THE MEASUREMENT OF GROUP SYNTALITY. *Psychol. Rev.*, 1948, 55, 48-63.—The time is ripe to discuss research methods and concepts for arriving at the description of group behavior. 'Syntality' is a term indicating the 'togetherness' of the group. Group syntality resembles individual personality enough to suggest profitable transfer of research methods from one to the other. The dimensions of syntality can be found by factor analysis. This technique must rest on an even sampling of a wide range of group characteristics. Special attention must be given to the design of group investigations. The dynamic relationships which have to be heeded in the design of experiments to investigate group syntalities are listed in seven theorems. 37 references.—*M. A. Tinker.*

BOOK REVIEWS

ERNEST M. LIGON. *A Greater Generation*. The Macmillan Company, 1948. xii+157 pages. \$2.50.

This is a succinct and readable piece of promotional reporting. It answers questions asked by parents, teachers, and others about the Union College Character Research Project. The rapid spread of the ideas and methods developed under Dr. Ligon's leadership made a document of this sort necessary.

One rarely comes upon so completely self-effacing a record. The author succeeds in getting attention not upon himself but upon the enterprise. Nevertheless the enterprise is his and is the result of his enthusiastic devotion, his intellectual honesty, and his unremitting toil over many years. Such concentrated effort upon a single experiment in character education for so long a period has no parallel. No matter what changes may come about in either the theory or the practice Dr. Ligon has developed, what he has so far accomplished is a magnificent achievement.

A complete discussion of the theory and practice of the Project would require more space than is appropriate for a review of a book intended to expound it. Indeed, an adequate critique of the experiment would require access to data not included in this account. One can only see the procedure as it looks to the author, or rather one can see only what the author has selected for observation. Doubtless in due time a scientific study of the accumulated records of the project will be made and published so that an independent appraisal of all the results will become possible.

Lacking such material, about all one can do in evaluating the project is to examine its basic theory as presented in the text. This is given in some detail and excites controversy at almost every point. I can mention only a few matters, and these perhaps not the most important. In these comments I shall doubtless reveal certain prejudices for which I can offer little of the scientific evidence which Dr. Ligon justly demands of those who challenge his positions — at least I cannot state the evidence in a review.

I think my first difficulty lies paradoxically in my confidence that Dr. Ligon can do what he claims. Children are malleable. Of course their behavior and attitudes can be molded by suitable techniques. The totalitarian governments learned this and set about such a molding of a whole generation. They had a different objective in mind. Dr. Ligon's objective is his interpretation of Christian ethics. With so complete a control of the growing child as he proposes, no youngster could escape acquiring the attitudes formulated. This appeals to my imagination. It is a marvelous prospect. It is dreadful! It is dreadful because it will work. Any other set of predetermined attitudes could also be firmly established in the young. They would have little choice in the matter.

It will work, then, in the sense intended by the Project. That is, children can be so managed as to

make fairly sure they will acquire certain specified attitudes. They acquire these in a specified way that has been reduced to a stereotype: exposure to an idea, repetition of it, understanding of it, conviction of the value of the trait it embodies, application of the principle formulating the attitude. One is reminded of the similar procedure worked out by Dr. Charters in his *Teaching of Ideals*.

This specification of end results, furthermore, is highly individualized. Here again is one of the Project's strongest features. There is no spraying of platitudes over a group. Each child's status in regard to the attitude to be taught is found out by observation in advance of the lesson and each lesson includes materials directed to the needs of each child. The attitudes to be taught are thus regarded as individual psychic properties, or tendencies to behave in specified ways.

This highly efficient program is supported by enthusiastic parents and teachers, all of whom receive training in their share of the work. Plans are on foot to include also the public schools and the community clubs, which would practically guarantee that no child could escape the system.

This all seems so good and so true and so eminently desirable that criticisms seem almost impertinent. Doubtless my own view is warped, but the plan does seem to me to be too intellectualistic in its approach, highly individualistic, and basically non-functional, though with functional results. These limitations all belong together, just as the plan itself all hangs together. They reflect an atomistic type of thought that biology, anthropology and even physics have been getting away from. Even the concept of religion, which is added rather than incorporated, is limited to the value-devotion of the individual. I miss the sense of a dynamic whole, a clear conception of *relationships*, whether of persons in groups, of persons to reality, or of the components of personality. Such relationships as are implied are mechanical rather than functional. This is what makes the plan efficient and at the same time dangerous. In a way, in spite of appearances, the children are left out. The children are material to be molded, not persons.

A proper reply to all this is an invitation to "come and see." And I am inclined to think that what actually goes on, just because intelligent and enthusiastic people get together to do things that are worthwhile, will have the earmarks of the dynamic, functional character of live human relationships which the plan itself ignores. The consequences will therefore far outrun the limitations of the program itself. What was devised as a means of putting the program over — the cooperation of children, teachers, parents and leaders — turns out to be the real essence of the thing, the provision of a genuine community of endeavor out of which there may arise a community of spirit.

To conclude from this that I think the immense labor of producing the present program has been wasted would be far from the truth. The work has been indispensable. No one else has ever done

it. All of its results can be used. I am merely suggesting that I believe they could be used to still better advantage if they were backed up by a more adequate theory of the nature of character and religion and of the educational process by which growth toward maturity in Christian community can be promoted.—*Hugh Harisborne*, Divinity School, Yale University.



JOHN MCPARTLAND, *Sex in Our Changing World*, Rinehart and Company, 1947, 280 pages, \$2.75.

ROY E. DICKERSON, *So Youth May Know*, Sex Education for Youth, Revised Edition, N. Y. Association Press, 259 pages, 1948. \$2.50.

No two books pretending to deal seriously with the problems of sex could be in sharper contrast. Since all books in this field must be dated as ante- or post-Kinsey it should be noted that both were published prior to *The Sexual Behavior of the Human Male*. *Sex in Our Changing World* is in a forced and studied fashion hard-boiled, attempting to produce shock not so much by frank statement of facts as by startling phases such as "sex for sin's sex" and "the maidenheads of the period took a beating." This was in the Twenties. Around 1915 "it was still possible for many a robust gentleman to enjoy life, a good steak, a bottle of whiskey, and a big woman, without losing his dignity or his savings." To summarize the morals of a period is always difficult and it would be unfair to give the impression that Mr. McPartland is not often strikingly close to the truth in his dogmatic and "clever" generalizations. But when he says of women's clothes today "the old restraining factors, law, public opinion, climate, and innate modesty have ceased to be important," he is using an untruth to emphasize a truth—the fact of change in these regards. The book, as the author states in Chapter I, "is a survey of these last three decades in respect to our sex manners" . . . "A parade of our people today" . . . and "an estimate of our future." War, Marriage, Prostitution, Homosexuals, Sex Crimes, and Predatory Males are among its chapter headings. It is neither clever enough nor accurate enough to deserve commendation.

So Youth May Know is basically the book that has been widely known and used by teachers and leaders of youth for a generation. Its idealism, deeply religious in tone, permeates every chapter. It is frank and adequate in its descriptions of the physiology of sex, using excellent drawings and diagrams by Dr. R. Z. Dickinson and others. It is more realistic than was the earlier text in dealing with masturbation and with the psychological aspects of sex, as affected by birth control and drink and automobiles and venereal diseases. It still tends to use fear of contagion or of conception as a deterrent. But its strength lies still in the ideal goals it sets up and in the challenge it offers to find lasting happiness through respect for human personality, one's own and one's sexual partner's. It is one of the best books available for youth in their early teens.—*Arthur L. Swift*, Professor of Church and Community, Union Theological Seminary, New York.



DOM THOMAS VERNER MOORE, *The Driving Forces of Human Nature and Their Adjustment*,

N. Y., Grune and Stratton, 1948. 461 pp.

This book attempts a synthesis of psychology, psychiatry and Roman Catholic philosophy. The author is eminently fitted for his task. He is a monk of the Order of St. Benedict as well as a recognized psychiatrist.

A long, early chapter gives a historical survey of the development of psychology, ending with the conclusion that there is a "spiritual faculty of intelligence itself" apart from the physical structure through which such a faculty might operate. A similar point is made in the discussion of consciousness. Consciousness is "an activity of the vital principle of an organism," not to be confused with the organic counterpart through which it finds expression. The doctrine of the unconscious is accepted, but only a slight recognition of the work of Freud is given. The author makes a distinction between the pathological experience of melancholia and the dark night of the soul, holding that the latter is induced by God in the person who is seeking union with him.

The central problem is not reached until the middle of the book. Here instinct and desire are identified as the main driving forces of human nature. No attempt is made to develop these concepts, and many important, recent contributions in dynamic psychology are not mentioned. Instinct and desire are to be controlled by will. Therapy is a matter of achieving volitional action through an intellectual understanding of attitudes and principles of conduct. A number of such principles are stated. The kind of therapy presented, both in theory and in case material, is of a very directive nature. Therapy which consists in understanding the hidden sources of emotional reaction is frowned upon. One chapter is devoted to the adjustment of man to God. Here the Thomistic point of view that has dominated the entire book finds full expression. The true adjustment to God is in the mystical experience as illustrated by St. John of the Cross and St. Teresa.

As an objective exposition of the driving forces of human nature this book leaves much to be desired. As an exposition of the Roman Catholic philosophy and material from science that can be synthesized with this philosophy, it is undoubtedly authoritative.—*Carroll A. Wise*, Garrett Biblical Institute, Evanston, Illinois.



Edited with Interpretive Comments by Harold

A. Hansen, John G. Herdon and William B. Langsdorf. *Fighting for Freedom*, The John G. Winston Co., Philadelphia, 1947, 502 pages, \$4.50.

This book is a careful compilation of extracts from important speeches of the political and military leaders of the great powers shortly before, during and after the Second World War. It is also a collection of such significant documents as the Atlantic Charter, the Casa Blanca Communiqué, the Declaration of Teheran, the Yalta Agreement, the Charter of the United Nations, and a score of others. To the student of history such a source book is of immense value, as it is also to teachers and preachers who wish to have material of this type easily available.

We find in this book a vivid contrast between the ideals of freedom and democracy and those of

totalitarianism, as passionately presented by protagonists of different political philosophies like Roosevelt, Churchill, Stalin, Mussolini, Hitler and others, who had the power to stir millions and send them to fight and to die. We also have in this book strong appeals for world peace and co-operation. As we turn its pages, however, and read words which were once so thrilling, we cannot escape a feeling of disillusionment. In the light of current developments and of a fatalistic acceptance of the inevitability of a Third World War most of these enthusiastic and noble utterances sound hollow. Nevertheless, they do press on to us the need and the challenge to preserve our heritage of freedom through means which can yield more lasting results than war.—George P. Michaelides, President, Schauffler College of Religions and Social Work, Cleveland, Ohio.



WILLIAM H. LEACH, *Protestant Church Building*, Abingdon-Cokesbury Press, 1948, 188 pages, \$3.00.

What one feels about this book will be determined, in large measure, by what he expects to find in it when he begins to read it. Both the publisher's blurb on the dust jacket and the author himself in the preface warn the reader that he is not to expect an architect's treatment of the subject. Rather, the aim is to give the view of one who is both a clergyman and an editor on current trends in church building in this country. Whether or not the author has succeeded in his aim depends, in each case, on how much the reader knows about the subject. To some, much of the book will appear as a laboring of the obvious. Others may find sections of it helpful.

There are about sixty illustrations, virtually all of which are photographs of current American church exteriors, interiors and appointments. Most of the buildings represented by these photographs are medium-sized and small, rather than large and elaborate structures.

People who are primarily interested in an adequate church for purposes of religious education will be disappointed in the book for a number of reasons. In the first place, only one chapter is devoted specifically to building for religious education (Chapter VII). This seems entirely out of proportion to the importance of the educational program upon which more, not less, emphasis needs to be placed.

Another disappointing feature of the book from the educational point of view is that many, if not most, of the pictures used in the text either have nothing to do with the church school or, if they do, show something which could not be approved by specialists in religious education. An example of this is on page 15 where the Kindergarten and the Primary departments are shown occupying the same room in plans.

The author (intentionally or unintentionally) divorces the educational from the worship functions of the church when he says (p. 77): "The primary purpose of building a church is to enable men and women to approach God . . . no matter what social and educational facilities the building offers." Is it not true that when worship is effective it is always educational? And may not

small children learn worship other than in the sanctuary itself?

The suggestion that there be departmental chapels for the various age groups is hardly practicable, unless the church doing the building is blessed with super-abundant funds. One chapel, to be used alternately, is as much as one could usually hope for; if other funds are available they might well be used for the educational and recreational features of the building. It is possible that Mr. Leach had in mind making departmental assembly rooms more nearly resemble chapels by adding appointments that are supposed to stimulate worship. If this is what he had in mind he did not make himself clear.

In his list of pictures to be used in the educational building the author has not included enough specifically religious subjects. His list would be handled very critically by age-group experts in religious education. In fact, if Mr. Leach (or his publishers) had taken the trouble to submit the manuscript to any one of half a dozen boards of education representing the leading churches of the country for criticism he (or they) could have been saved a number of mistakes.

Regarding trends in church architecture the author has this to say (p.83):

"For the first time since colonial days America seems to be creating new styles of church architecture. There is a definite departure from the designing of the past. The Gothic which predominated up to the war days is definitely threatened. Out of this may come an architecture which expresses the courage of American history and the pragmatic spirit of our day. We can look for interesting developments in church design."

There will be many who will hope that the trends will not be too radical. Just when we have emerged (or are in process of emerging) from a period of unspeakably ugly churches (especially the smaller ones) and have begun to return to the classic forms of the Gothic and the Colonial, it is to be hoped that the emphasis on the "pragmatic" (so evident in factories and many other buildings) will not obscure those elements of church architecture which stress the connections of Christianity with its past.

"Protestant Church Building" contains many suggestions and much information. If read with discrimination it may be quite helpful to some. It cannot be recommended, however, as a guide to building for religious education.—Raymond A. Smith, Greensboro College, Greensboro, North Carolina.



GUSTAF AULÉN, Bishop of Strängnäs, Sweden, *Church, Law and Society*, Charles Scribner's Sons, 1948, viii and 114 pp. \$2.00.

These half dozen chapters mirror the deepest currents of religious life today. On one side is the Church with all its heritage of theory and history. On the other is Society, threatened today with inner disintegration and outer collapse. Bishop Aulén bridges the chasm dividing the Church and Society by erecting a new conception of Law.

The right distinction between Law and Gospel he considers, with Luther, as one of the most vital questions of theology (p. 56). The Church has

tended to minimize the role of Law in its eagerness to extol the Gospel, until Christians have become very confused about their relationship to Law. Some have made the Law appear unnecessary in their "presumption" (p. 69) that their redemption places them above the Law, or automatically fulfils the Law for them. Others have made the Law a Nova Lex, so that morality becomes the substance of the Gospel. And most Christians have been guilty of feeling that the Law is not fulfilled outside their ranks (p. 52). Actually, Christians do not perfectly fulfill the Law of God and recent church history proves that "the defense of the principle of righteousness was no Christian monopoly" (p. 29).

The author claims that the doctrine of values and of human dignity are no sure basis on which society can raise its edifice of justice. Nor should Christians monopolize to themselves the fulfillment of the Creator's Law. If justice be considered within the framework of "love"—and not, as in Brunner, opposed to it—it can be defined as "care of one's neighbor," and in this realm the Church can make contact with all the forces of society interested in justice. (pp. 90-91). Justice thus becomes the commonground of Church and Society, the Church "freely and openly cooperating with all for whom the care of justice is a holy duty" (p. 98).

Such cooperation need not blur the individuality of the Church. For it is the conviction of the Church that, though all men of good will may work for justice, it is only because Christ has appeared and still works on the human scene there is any hope of ultimate realization of the Law of God. The source of the Church's strength is not in the righteousness of her members but in the struggling, victorious Christ who as the manifestation of the Love of God is also the guarantee of a justice of God as fundamental to human society. —*Conrad Bergendoff*, President Augustana College, Rock Island, Illinois.

H. CUNLIFFE-JONES, *The Authority of Biblical Revelation*. Boston: The Pilgrim Press, 1948. Pp. xi, 154. \$2.50.

Dr. Cunliffe-Jones, the Principal of the Yorkshire United Independent College at Bradford, England, has courageously faced one of the most perplexing problems of modern theology and offers its solution, or rather indicates the direction in which the solution may be found. "This book is not the exposition of a fully worked-out theological standpoint. It is a programme for hard work" (p. 10). The problem is but one facet of the perpetual conflict between faith and reason, theology and science: can they be reconciled, or indeed, as the author believes possible, can they be combined into one whole? Refusing to admit that Christianity is either "the Revealed Religion" of traditional orthodoxy, or "the Historic Faith" of modern scholarship, he declares that it is both (p. 10). Specifically, he refuses to believe that critical research of the Scriptures, with all the tools of philological and historical scholarship, undermines its authority "as the witness to the absolute revelation of God" (p. 4). The study of the historical meaning of the biblical text discloses God's revelation in the past, and must be joined to its reading

as the eternal Word of God, in the light of the Bible's unity in Christ (p. 137). "The heart of biblical testimony to divine revelation [is] the lordship of Jesus Christ over the world" (p. 151).

With some embarrassment, this reviewer admits that he is still obdurately stiff-necked and will continue to read the Scriptures either for purposes of research or for edification, being unable to do both at the same time. But he hopes that the book will help others overcome this dilemma.—*Robert H. Pfeiffer*, Harvard and Boston Universities.



REBECCA CHALMERS BARTON, *Witnesses for Freedom: Negro Americans in Autobiography*. Harper and Brothers Publishers, 1948. xiii+294 pages. \$3.50.

An interesting addition to the area of racial and inter-cultural education has been made by Mrs. Barton in, *Witnesses for Freedom*. This is a study of twenty-three autobiographies by American Negroes and is a fruitful way to gain understanding—from those who have felt the full impact of racial prejudice in our American democracy.

Mrs. Barton has differentiated the approaches of the various authors to the problems of race by dividing her study into four sections: The Accommodators, including probably the best known of all Negro autobiographies, Booker T. Washington's *Up from Slavery*; The Achievers, including Matthew Henson, W. C. Handy, and Mary Church Terrel, who have achieved in spite of their race; The Experimenters, who try to find happiness as individuals apart from their racial inheritance, number Juanita Harrison, William Stanley Braithwaite, Taylor Gordon, and Claude McKay among their number; and, Protestors for a New Freedom, with Frederick Douglass, W. E. B. DuBois, James Weldon Johnson, Richard Wright, and others represent the ones who have faced their situation in the light of modern sociology and psychology and have come through with some suggestions for answers.

We do not get a negativistic or bitter feeling from this book as a whole. But as religious educators we must feel the threat of the noticeable trend of these American Negroes, as they fail to find help in traditional religion, to turn more and more to radical social theories such as Communism. They tend to "unite in a reaction to the emotionalism of any religion manipulated to soothe them into docility" while the Communist desire to do something for the downtrodden appeals to them. As Langston Hughes puts it, "The daily papers pictured the Bolsheviks as the greatest devils on earth, but I didn't see how they could be that bad if they had done away with race hatreds and landlords—two evils I knew at first hand." ("Defenders of Democracy" please note.)

The final conclusion of this study is that "social sanity becomes the only tangible hope for inter-group living." Such social sanity, motivated by a feeling for the inner oneness of mankind, is certainly a challenge and a responsibility for all who are concerned with the validity of religion for today.—*W. F. Case*, Professor of Religious Education, Baldwin Wallace College, Berea, Ohio.

SIDNEY LUCAS, *The Quaker Message*, Pendle Hill, Wallingford, Penn. 1948.

The general interest in the Quaker way of life extends today far beyond the Society of Friends and accordingly there are many readers who welcome any new interpretation of Quakerism. Sidney Lucas is an English Quaker who has been living for a while in the U. S. A. and who prepared for publication, while at Pendle Hill, a compilation chiefly in the words of important representatives of Quakerism through the past 300 years. The small book, as now prepared, is really a series of extracts from Quaker writings showing both the belief and practice of Quakers and the present significance of their underlying principles. The compiler's effort has been that of avoiding his own subjectivism by using wherever possible the actual words of others during many generations. The extracts include the writings of famous Friends like Fox and Barclay as well as many group pronouncements found in the statements of yearly meetings, annual Epistles and Books of Discipline.

The effort is well conceived but suffers seriously from two important limitations. First the precise references are not given but only the name of each book. In many instances this is of very little help as the reader is not thereby enabled to look up the passage and see it in its own context. The second limitation is that the vast majority of all the extracts are taken from English writers and English groups with many parts of American Quakerdom not represented at all. Of contemporary Quaker writers the proportion of quotations is about 10 British to one American whereas the overwhelming majority of Friends in the world are in America. Even our late friend, Rufus Jones, is quoted only briefly and very inadequately, whereas a number of lesser men are quoted extensively. It would be very desirable if a new edition of the booklet could be made with a wider and fairer representation. One of the valuable features of the book is a carefully detailed index with all the Quaker terminology well represented.—*D. Elton Trueblood*, Earlham College, Richmond, Indiana.

GEORGIA HARKNESS, *Prayer and the Common Life*. Abingdon-Cokesbury Press, 1948. \$2.50.

Thoughtful students of religious phenomena have long felt the need of a re-examination of prayer and worship in the light of the findings of modern science and of a synthesis of these findings with the permanently valid insights of theology. The author here seeks to provide this synthesis, and her book is one of the best available on the subject for the ordinary Christian reader. For reasons later pointed out, it is probably not as useful for non-Christians.

The book is divided into three parts: (1) Foundations—what it is to pray; (2) Methods—how to pray; and (3) Results—what comes of praying. Religious educators are eager for light in each of these areas.

In her "Foundations," the author clearly reveals a theological bias, going frankly and directly to Christian theology for her starting point and admitting only such findings from other fields of investigation and knowledge as seem to her consistent with the presuppositions of this theology. It is her conviction that prayer must be related to

"the basic structure of Christian faith, with particular reference to the Christian understanding of man and of God." Other disciplines may presumably provide important data, but apparently these must be judged from the standpoint of Christian theology. "One may study a great deal of psychology, sociology, biology, and anthropology, and still not probe the depths of the complex creature that man is. All that can be learned from such studies ought to be put in conjunction with our theology. . . . the Christian understanding of man gives a basic point of view and perspective . . . and it is with this that we are here mainly concerned." The result is a book long on theology and comparatively short in the other fields.

The chapter headings in Part I are (1) Prayer and Christian belief; (2) Prayer as adoration and thanksgiving; (3) Prayer as confession and petition; (4) Prayer as intercession and commitment; (5) Prayer as assurance and ascription to Christ. These headings suggest how closely the book follows traditional treatments of this field. Within the traditional patterns, however, the author brings vigor and freshness of expression. To readers conversant with the literature of Christian worship, the material will seem attractive but hardly novel. If one is looking for new insights into the nature and meaning of prayer, he is likely to be disappointed.

Part II deals with such problems as hindrances to prayer, ways of praying, private devotions, and congregational worship. Here, also, the material is attractively presented but again tracks across familiar terrain.

Although Part III, "The Fruits of Prayer," deals with the aspect of the problem on which we most need light, it is by all odds the weakest section in the book. What purports to be a "psychological analysis" would hardly be considered such by most psychologists. Some of the customary terminology, to be sure, is there—frustration, fear, inferiority complex, wish fulfillment, sublimation, guilt, and the rest. But the treatment is often superficial and at times almost naive. There is room for only one example here. Fear, says the author, "in moderation and properly located, is a very good thing." And her examples of fear include being afraid to jump into the fire, afraid of water in which we cannot swim, afraid to play with loaded guns, afraid of approaching juggernauts. To identify fear with reasoned caution seems a pretty loose use of words.

Sometimes one wonders just how familiar the author of this book is with the literature of religious education. For example, she writes, "Since the emergence of the religious education movement a half century ago, a debate has gone on, sometimes openly and sometimes covertly, between the advocates of Christian nurture and evangelism." Familiarity with the history of this controversy, and determination to use careful phraseology, would surely have resulted in the qualification of the term "advocates" with at least *some* and of substitution of "revivalism" for "evangelism." And it would be interesting to know what most informed workers with children would think of the educational implications of having a "God's corner" in a child's room!

Such limitations as have been pointed out should

not blind one to some excellent qualities in the book. From the standpoint of a Christian *adult*, the psychological material in the main is good. (Its analysis in many cases would surely not apply to children.) In spite of the theological bias, consideration is given to other disciplines which may throw light upon the total problem. Some very helpful suggestions are offered regarding methods of prayer. And a most wholesome emphasis is placed upon the necessity of linking prayer with courageous action. On the whole, it is a good book, a very good book indeed. It is so good that it is a pity it is not better. We may hope that sometime a psychologist and a religious educator may write companion volumes.—*Lawrence C. Little*, Professor of Religious Education, University of Pittsburgh.



GAINES S. DOBBINS, *Building Better Churches*. Broadman Press, 1947. \$3.75.

The sub-title, "A Guide to the Pastoral Ministry," is possibly a better indication of the contents of this book than is its title. The author, who is Professor of Religious Education and Church Administration in the Southern Baptist Theological Seminary, at Louisville, tells us that the book has grown out of many years of association with young men preparing for the pastoral ministry and that thousands of ministerial students have helped to write it. The general atmosphere of the book is conservative and authoritarian, and its chief value doubtless lies in the abundance of illustrations and suggestions of plans that may be used in local church programs. It is divided into three parts: (1) "Restoring New Testament Principles;" (2) "Achieving Ends through Efficient Organization;" and (3) "Meeting Needs through Pastoral Ministries."—*Lawrence C. Little*, Professor of Religious Education, University of Pittsburgh.



Cecil Roth. *The House of Nasi—Dona Gracia*. 221 pages + 15 full page illustrations. Jewish Publication Society. Philadelphia, Pa., 1948. \$3.00.

Centuries before the Feminist movement brought women into business and the professions and gave women career opportunities, a Jewess arose in the East to become a Merchant-Princess, despite Oriental Law and in a more limited sense, Jewish law, which kept women confined to domesticity.

Dona Gracia, a Marrano Jewess, beautiful, talented and learned, a good wife and mother, combined this with a great career. This book is the biography of this great lady who lived in the 16th century. She was the head of the international banking house of Mendez and of a shipping and trading company which extended from India to Europe. This woman demonstrated long before the modern psychologists came into being, that the "mind has no gender."

The dramatic recital of this engaging personality comes to us through a book portrait from the facile pen (or should I now say typewriter) of the gifted historian Cecil Roth of London, England, who is one of the foremost historians of our day, having made Italian Jewish history his specialty. He has done a good deal of historical research in connection with this book. The parallel of this book to modern times is striking.

The 16th century was a time very much like our own so far as Jews were concerned. It was a period of persecution and uprootedness. A hostile Christian world put to death Marranos (secretly confessing Jews) for believing in any other but the Christian religion.

Like many of her people, Dona Gracia, widowed after 8 years, immensely wealthy and influential, was forced to flee with her infant daughter, from Lisbon where she was born to Antwerp, thence to Venice and finally to Constantinople where she and her people settled. The Christian world became closed to the refugees. Only the Moslem world was open. Turkey welcomed the Jews because she needed them. They were craftsmen and merchants, and with their knowledge of foreign languages, they became the greatest competitors with the Venetians in the import export trade. Besides, they became a reliable and valuable element to the fast growing Turkish Empire. No man was persecuted in Turkey because of his religion. It became the new land of opportunity for the Jew. The Sultan looked upon Dona Gracia and her nephew Joseph Nasi, who later became the Duke of Naxos, with great favor. Over 12 years she held sway over Jewish life in the Turkish Empire, and is the only woman to have played such a role in history. The poet-chronicler of that time, Samuel Usque lauds her in his "Consolation and Tribulation of Israel," and no such panegyric was ever paid to any other Jewish woman in all of Jewish literature.

Though born a Marrano, she possessed intense Jewish pride and an inexhaustible sympathy for her suffering people wherever they were. Having returned to the open practise of Judaism, she helped her persecuted co-religionists all over Europe to do likewise and employed observers in every Capitol to report on their condition and helped them with her influence and money. She became a patroness of Jewish learning and established Synagogues, schools and academies in Constantinople as well as supporting scholars and Rabbis. She even hoped to return to Palestine and succeeded in having her husband's remains brought there for burial.

It is quite fitting that Cecil Roth should have dedicated this book to the memory of Henrietta Szold, the founder of Hadassah who saved the lives of many Jewish children and Jewish youth fleeing from the hell of Nazi Europe.

Mr. Roth has devoted a separate volume to the biography of Joseph Nasi, the nephew and son-in-law of Dona Gracia.—*Rebecca A. Brickner*, Cleveland, Ohio.



ROBERT D. ABRAHAM, *Mr. Benjamin's Sword*. The Jewish Publication Society of America, 1948, 183 pages. \$2.00.

Mr. Benjamin's Sword is a delightful story of history and adventure that must certainly appeal to any young American boy or girl. It is particularly interesting to the Jewish young people—because the Hero, Judah P. Benjamin—one time United States Senator and Secretary of State of the Confederacy, an historical character of note, is a Jew.

The story seen through the eyes of sixteen-year old Billy Hart, a non-Jewish boy who is befriended by Benjamin and who in turn befriends him, is vigorous, exciting, interest sustaining.

We get a new slant on the part played by the Jew in American history. We are pleased to point with pride to the Jews who helped to found our country—and those who fought side by side with John Brown against slavery. This story presents the Jew who believed in State's Rights and fought for them with the deep loyalty and devotion that any patriot gives to that country which he loves. Whether or not Judah P. Benjamin truly voiced a repentance of his failure to recognize the evil of slavery; his integrity in standing by what he believed was right, and his ingenuity in using circumstances must be admired.

The character of the Jew, Benjamin, as discovered by the sixteen-year old Southern boy is well handled. The Jew is not romanticized out of recognition nor is he cramped into a pre-conceived caricature like portraiture. He is shown as a full blooded, courageous, good humored, kind yet shrewd man who can make his wit, courage, pleasant disposition carry him bravely through any situation, hopeful of succeeding—but philosophically disposed to recognize defeat and face it, if necessary.

By all means, let this book be placed in young people's libraries. *Philip L. Seman*, Los Angeles, California.



PHILIPPE VERNIER. *Not as the World Giveth*. Fellowship Publications, 1947, \$1.50.

WINNIFRED WYGAL. *Reflections of the Spirit*. The Woman's Press, 1948, \$2.00.

These are two books for personal meditation and for group worship. The meditations of Philippe Vernier have been familiar to us for this is the second volume of these charming thoughts to be translated by Edith Lovejoy Pierce. These are the pearls of Philippe Vernier's own devotional life; gems of wisdom and of insight and of adoration, distilled from his own communion with God. Though the range of meditation is wide, there are three themes which recur again and again. One is the theme of humility. Philippe Vernier senses the awful contrast between God and man, even as Isaiah did in the classical account of his mysticism. This humility is expressed in such meditations as, "No One Knows the Father," "Perfect Love Casts Out Fear," and "Our God is a Consuming Fire." The second theme is that of the great qualitative difference between Christ and other men; a difference most wonderfully revealed in the meditation, "My God, My God, Why Hast Thou Forsaken Me?"; and the third theme upon which the mind of Vernier loves to dwell is the power of love in human affairs, a power which motivates him in his own personal living.

It is fortunate that Edith Lovejoy Pierce is the translator of these meditations for they are essentially poetic in their nature and she is, of course, a superb religious poet. Furthermore, she is a personal friend of the Verniers and two years ago spent the summer in Europe with them. In the

foreword of the book she writes a charming account of their living in a little Belgian suburb near Brussels. This foreword is like a beautiful jeweled setting for the gems of these meditations.

Winnifred Wygal has introduced something of a new form in a book on aids for personal and group worship. For each meditation she gives us a scripture passage, a brief meditation of her own, and then a few poems and a prayer and prose readings from other authors which harmonize with the general theme, and then the first line of several hymns which might be used with this general theme. Then follow four empty pages into which the worshipper or the worship leader may put his own thoughts or other poems, readings and prayers which may undergird the general theme.

The range of her themes is wide, including meditations under these general topics: "The Worshipper's Citadel," "Ways into the Life of the Spirit," "Time and Eternity," "Some Christian Holy Days," and "Public Religious Living." Valuable, too, is the method of meditation which Winnifred Wygal includes from the Church of St. Sulpice in Paris.—*Clarence Seidenspinner*, First Methodist Church, Racine, Wisconsin.



WILFRED PARSONS, S. J., *The First Freedom*, New York, McMullen, 1948, \$2.25.

"The First Freedom" is freedom of religion as guaranteed by the First Amendment to the Constitution and as extended to the States by the Fourteenth. But Fr. Parsons maintains that the constitutional fathers did not mean "separation versus union," but rather "distinction with cooperation." Separation originally meant but liberty and equality before the law.

The volume therefore supports the Everson decision of the Supreme Court (New Jersey Parochial School Bus Bill), and maintains that the parochial school renders a public service, and as such has a right to share in the tax support of the public services rendered all schools. It suggests that Catholic parents might sue against the use of their taxes for support of public schools which their consciences cannot approve.

But the author dissents from the McCullom decision of the highest Court (Champaign, Ill., Released Time for Religious Instruction on School Premises), and maintains that the consequences of forbidding such instruction are not yet fully observed, nor the controversy quashed.

It is worthy of note that Jefferson is quoted adversely in support of approval of the Everson decision, but favorably in support of dissent from the McCullom pronouncement. A rarely quoted statement of Jefferson in 1822 as Rector of the University of Virginia is offered, recommending, as remedy to "the want of instruction in the various creeds of religious faith existing among our citizens," that the various sects be invited to establish their religious schools within the confines of the university to complete "the circle of the useful sciences."

Those who wish to learn the Catholic position on public aid to parochial education will do well to digest this succinct volume.—*Alfred W. Swan*, Madison, Wisconsin.

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